THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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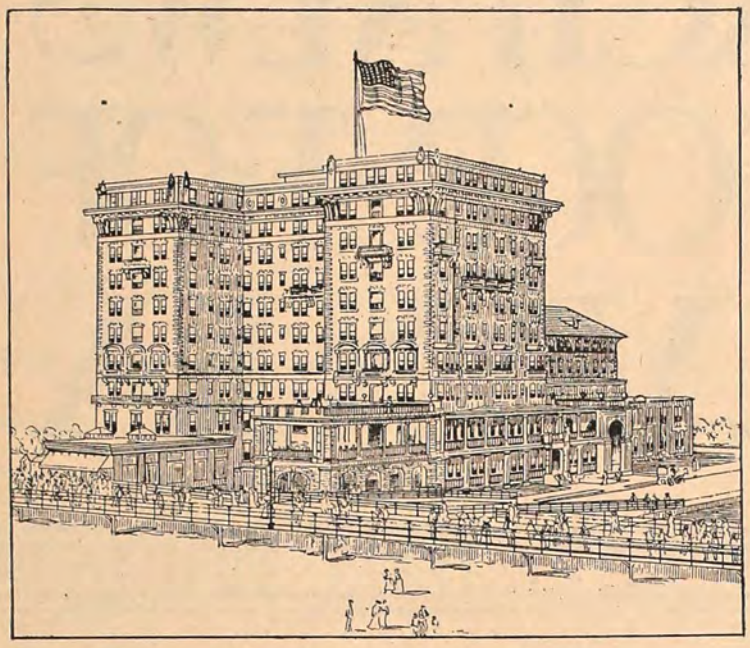

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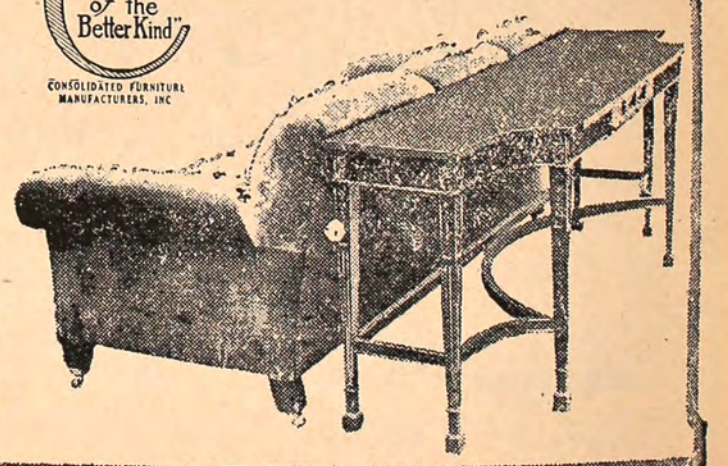

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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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The Bishop's Convention Address

Introduction

As usual in this address, much is omitted in the reading which will be printed in the *Journal*, and it is to be noted that the files of our Diocesan paper, THE CHURCH NEWS, preserve many records of our life and work with accuracy and fullness.

The Record of the Year

The year just past has been memorable for its losses and its gains. Many familiar, dearly loved and invaluable friends and fellow workers have been taken from us, some at the close of a long term of faithful service: others suddenly at the zenith of their strength and usefulness. This has brought not only sorrow but serious dislocation. It has involved many changes in the management of important Parochial and Diocesan affairs. It has reminded us, more forcibly than has been the case in other years, of the changefulness of all things, human and of the One Who alone changes not. It has, I hope, purified and elevated the devotion of each one of us to whom, by the providence of God, has been granted a further term of service here on earth.

The Absence of the Bishop Suffragan

The enforced absence of the Bishop Suffragan, on account of impaired health, has been met with loving concern for his recovery and with ungrudging willingness, on the part of clergy and laity alike, to meet the crisis by redoubled efforts and cheerful acquiescence in necessary changes and adjustments. No more serious diminution in our working and administrative force could have come than by Bishop Garland's absence. I thought I knew before he went how necessary he was, but I did not know the half of it. Yet we have held on, and I think have not gone backward, thanks to the solid character and the sound planning of his work, and to the ready spirit of co-operation so widely shown. Our hearty thanks are also due to the Bishop of Western Nebraska and Kentucky and the Bishop Coadjutor of West Texas for their help, and especially to Bishop Van Buren, who has not spared himself, and who has made himself universally beloved among us.

In welcoming Bishop Garland back again, I know I am speaking for you all in pledging to him, even more than ever, our thoughtful consideration, hearty co-operation and faithful loyalty.

The Preaching Mission

Turning from our losses to our gains, much stimulus came to the life of many parishes from the Preaching Mission of last Advent. In spite of a scanty time for preparation, great good was done. Our committee in charge worked with wisdom, devotion and efficiency. A surprisingly large number of our parishes and missions, in city, town and country, were provided for. Chester (where St. Paul's parish reports the largest Confirmation class in its long history), Norristown, Coatesville, Newtown and many other places, equally with Philadelphia, felt the impulse. We were much helped by Mission preachers from outside. And our own clergy were not behind our visitors in the effectiveness of their appeal. Not the least blessing of the Mission has come from the close associations and friendships which have followed it between clergy who have thus ministered in one another's parishes. This kind of intensive work in selected districts of the Diocese ought to be done each year. The Committee of the Preaching Mission will,

I hope, be willing to continue as a permanent Evangelistic Council for the Diocese.

I would also note as a most hopeful sign in parish life that more and more parishes are giving their Easter Offerings for Missionary work. This year the list includes, so far as reported to me, St. James's, Philadelphia; Grace, Mt. Airy; St. Matthew's, Philadelphia; Holy Comforter Memorial, Philadelphia. I hope this list may grow each year.

Easter Offerings for Missions

Another helpful influence in our parish life has been the Mission Study Classes held in ninety-four parishes and missions, with a total enrollment of 1495. These classes have had very striking spiritual results in many places, notably at St. Luke's, Kensington; St. Paul's, Aramingo; St. Bartholomew's, Wissinoming; Good Shepherd, Rosemont; All Saints', Moyamensing; St. Clement's and St. Elizabeth's, Philadelphia. They have proved centers of light and heat and power. I feel very confident that clear and positive teaching of the Church's faith and life, especially in its missionary meaning, is a chief need in these days; that it meets the warmest welcome and bears the richest fruit. There have been many proofs of this during the year. Confirmations have been more numerous even than last year, including a remarkable number of adults. I wish, however, we were showing more ability and skill in holding our own Church children. It is well, of course, that so many strangers make their home with us, but it does not compensate for the disturbing wastage in and from our Sunday-schools.

Mission Study Classes

This leads me to commend to your serious attention the work of our Board of Religious Education. They are facing their fundamental problem carefully and wisely. They can do much to solve it, but they cannot make bricks without straw. To provide them with the necessary means would be a timely and very profitable investment.

Religious Education

Of material progress in our parishes there have been abundant signs. The assured and immediate completion of the *Washington Memorial Chapel at Valley Forge*, including many memorials incorporated in the structure, through funds secured by the committee under the leadership of Dr. C. C. Harrison; the new *Chapel of the Mediator*, memorial to George C. Thomas, to be built at once, now that the necessary money, upwards of $100,000, is in sight; new rectories for the *Parish of the Resurrection* and *St. John Evangelist, Lansdowne;* the paying off at Easter of a mortgage of $6,000 by *St. Stephen's Parish*, Bridesburg, half of it raised by the people to match a promise of the other half on this condition; the new *St. Alban's Church in Olney*, memorial to the present rector's father; money secured by *St. Michael's Parish, Germantown*, for a new and much needed parish building; valuable memorials given to the *Parish of the Good Shepherd, Rosemont*, including a stone tower over the chancel arch for a sacring bell; the payment by *St. Philip's Parish* of its indebtedness ($6,000 on the parish hall) to celebrate its seventy-fifth anniversary, chief credit for this being due to Mr. E. B. McCarthy, who labored hard to accomplish this result; the opening and equipping of *St. Michael's House* in St. Mark's Parish, where a valuable rescue work for men is being done; the paying of the mortgage of nearly $4,000 on the Church of *St. John the Evangelist;* the renewing of the foundations of the *Church of the Annunciation;* the gift of a new altar and reredos in memory of Orlando Crease to *St. David's, Manayunk*.

Material Progress

These are the most important items among many others.

A note should be made of three significant anniversaries. The Rev. C. L. Fulforth, the secretary of this Convention, completed this winter his twenty-fifth year as rector of the Church of the Messiah, Port Richmond; St. David's, Radnor, has appropriately kept its bicentenary, and St. John's, Norristown, its centenary.

Diocesan Progress

Coming now to Diocesan affairs and dealing first with some Diocesan Institutions:

The new *St. Martha's House*, dedicated last All Saints' Day, has fulfilled our hopes. The work has been carried on with its same beauty and efficiency by Deaconess Colesberry and her devoted helpers, but with a wider range and more adequate provision. We have here a really model Settlement, second to none, I believe, in the whole country. The increased scope and volume of the work will, of course, demand more money, which ought to be forthcoming.

St. Martha's House

The Episcopal Academy has gone through this first and most critical year of its new regime, and of its union with the DeLancey School, with marked success. Mr. Steinmetz is to be most heartily congratulated and also the Trustees who have stood by his side loyally and strongly. The future seems

The Episcopal Academy

assured alike in regard to the school's numbers, scholarship and moral and spiritual character.

The Episcopal Hospital

The Episcopal Hospital is still heavily handicapped by lack of funds. Offerings have increased, but still the Trustees face a deficit even with the empty beds still empty. Are we really and deliberately content to let this reproach and shame continue?

The Church Mission of Help

The Church Mission of Help has been organized during the year, for the help of "the girl who goes, or is going, wrong." It is largely preventive in its aim. It is wholly personal in its method. Its executive secretary and its board of directors are counting on general interest and co-operation, especially on the part of the clergy. It should do an important and much needed work.

The Church Training and Deaconess House

The Church Training and Deaconess House has had a very happy and prosperous year. If the excellence of the training given and the beauty of the spiritual life maintained were better known many more of our Church women would take advantage of this opportunity.

The Philadelphia Divinity School

The Philadelphia Divinity School, although not a Diocesan institution in organization or management, in the strict sense, has from its foundation been closely associated with this Diocese and can rely on our hearty interest in all its concerns. The death of Dr. Groton last June came as a heavy loss and a deep sorrow. The Rev. G. G. Bartlett, son of the dean who preceded Dr. Groton, and entirely devoted to the School all through his life, was chosen to succeed. The work of the School has gone on without a break and with good promise of increasing its sphere of influence, its standard of scholarship and its adequacy of equipment. Dean Bartlett's many friends in this Diocese will wish him a very hearty God-speed in his new and heavy responsibility.

Other Diocesan Notes

The Diocesan Church Building Commission and the Diocesan Commission on Social Service deserve this year especially a hearty word of praise for important work well done.

Under the head of "Diocesan Progress," two other matters deserve more extended notice at this time.

The Stonemen's Fellowship

There has arisen among us during the last Convention year a religious association among men known as the Stonemen's Fellowship. One feels, I think, definitely that one is in the presence of a movement which has been born of the Spirit of God: which has sprung from hidden things and secret sources, and is leading to a goal hardly discernible and certainly not yet to be defined.

Its chief hope and promise lies in its evident spontaneousness and in the altogether normal character of its methods and ideals. Its inception, stability, and extraordinary increase cannot be accounted for by any or all of the human agencies primarily concerned with it. They have been but instruments responding to, and willingly placed at the service of, the impulse which these men have felt controlling and uniting them. Certain influences can be noted as contributing to the result. But these serve only to help us to recognize the timeliness of this, as of every other, operation of God's Spirit. The ultimate origin of the impulse can never be laid bare. No less striking that the spontaneity of the movement has been the normal character of its ideals and methods. It holds to three guiding principles, namely, the need in every life of a clear and personal faith in God; the impossibility of realizing this except in a fellowship which shall be, potentially at least, as broad and universal as is the need itself; and the unique hope and promise of such a fellowship if based on, and held together by, the Apostolic charter and constitution of the Church as witnessed to in the New Testament. These principles have been accepted by the Fellowship as basic, and have been accepted with increasing earnestness as they have become more and more explicit. I have called them "normal" and so they are. In the truest sense they represent the normal basis of faith and life for all Christ's people. The best proof of this is that they cannot be qualified or modified by any adjective less universal and authoritative than *biblical* and *apostolic*. It is quite impossible to pin the name or label of any sect, or of any sectarian conception of Christianity, upon the Fellowship if it hold true to these great ends. In its ideal it adds nothing to, it takes nothing from, what is historically and doctrinally natural and normal in Christ's religion.

These are the hopeful signs which make us who know it well and are deeply concerned for its welfare, very humbly thankful for the impressive witness which the Fellowship is bearing to those fundamental things which belong to the peace and unity of Christendom.

My personal connection with the Fellowship began in November last, when the leaders representing the ward divisions, asked me to become Honorary Chaplain. After conference with them, I accepted the position, promising gladly such spiritual help and direction as I found it possible to give. In the months following I met these men in conference on six occasions, outlining for them the main features of the life and organization of the New Testament Church, and discussing the various questions that presented themselves. Then on Sunday, March 19th, in St. James's Church, I laid my hands upon them in Confirmation, they being presented to me by the Rev. H. C. Stone. On Easter Sunday, again at St. James's Church, I administered Holy Communion to them, together with some thirty others who had previously, as members of other Confirmation Classes, received the Laying on of Hands.

I very earnestly commend to your interest, sympathy and prayers, this movement. Under the guidance of God, and with the patient and humble cooperation of those who are and may be influential for its help, unmeasured good may come from it in which all who love the Lord Jesus Christ in sincerity and truth will share.

The Diocesan Church

Last autumn, by the will of Mrs. Henry W. Watson of Langhorne, there was bequeathed to the Trustees of the Diocese the sum of $100,000, to be used for the erection of a Church in that part of the city which lies south of Market Street between the two rivers, to be known as St. Mary's Church, in memory of Mrs. Watson's mother. After painstaking search and investigation, it was found to be not practical to use so large a sum, all of which is required by the will to be spent for land and building, in any new or unoccupied section of this territory. While there is opportunity and need for missionary advance both in southeast and southwest Philadelphia, it would clearly be an unwise step to build a large and expensive missionary Church in a district where there is not, and is not likely to be for many years, a congregation to attend or to support it. A solution of the problem thus presented to those responsible for carrying out the will, has been found in the taking over by the Trustees for the purposes of the bequest, the building and real estate of Ascension Parish on Broad Street just below South. The vestry of the parish generously and cordially fell in with the proposition. Mr. Watson himself is entirely in favor of it, and the Trustees of the Diocese, as well as the Southern Convocation, have approved it. Beside this, the City Mission, following out its policy of bringing its work more and more into touch with Diocesan needs and organization, has voted to centralize its work for the future at the new Church, and is hoping that some way can be arranged by which the property which they now occupy on Third Street may be disposed of and the money used for the maintenance of their work at the new site. Mr. Watson has bought the property adjoining the present Church of the Ascension on the north as far as the corner of South Street, thus giving an opportunity for the building of a facade and tower.

The unoccupied ground to the south of the Church, now owned by the vestry, will make it possible to enlarge the chancel of the Church as well, if this be thought advisable. The main body of the present building will thus be left practically as it is. In this way, and very happily, there will be little, if any, waste, and the interior of the present Church, which is of course dear to many people who have worshipped there, will not be impaired.

The general purposes which it is hoped may be accomplished by, and in connection with, this new Church may be outlined as follows:

First, it will provide a center where, under Diocesan direction, strangers and unattached or un-Churched individuals and organizations may find needed guidance and help under conditions which will obviously be freer and more flexible than are usually possible in organized and ordinary parochial life.

Second, it will provide a center at which the missionary, social service and educational activities of the Diocese may be co-ordinated, as may seem wise and practical.

Third, it will provide a normal place for occasional Diocesan services of various kinds, as, for instance, ordinations, quiet days, lectures, conferences, etc.

The details of organization will be worked out gradually along the ordinary lines of Diocesan life and method. It has seemed best not to lay any definite plans before this present Convention. It is hoped that the complete plan of the proposed organization may be laid before the Convention of 1917 in such a way as to meet its unanimous approval. I am encouraged to think, after free and full discussion with many men of many minds, that this new departure may work out to the real help and progress of the Diocese, and will be found not to divert or distract interest or support from any of our existing agencies, but rather to stimulate and to make even more effective those which are already in the field.

Diocesan Missions

In speaking of our Diocesan Missionary work, the material is so plentiful and interesting that I am sorely at a loss in making a selection. I can report really notable advance all along the line. You will hear some of it in detail at this evening's session. The record is certainly the best of these last five years. Three new Missions have been born within the year, and they are very healthy infants. Two of them are the first fruits of the Church Extension Fund, which in its first year has yielded on the three calls made about $6,000 from about 225 subscribers. With the help of this fund it has been possible to purchase for *St. Gabriel's Mission*, Feltonville, as fine a piece of property as there is on the Northeast Boulevard (the congregation meanwhile continuing to worship in its garage until we get a building on the lot), and also a large corner property, most desirably placed in *Drexel Hill* for the new Mission there, on one corner of which at present stands a little crowded wooden chapel. Brethren, double the Church Extension Fund and we can accomplish twice as much; treble it and we will do three times. It all rests with you. How fast are you willing we should grow?

Church Extension Fund

St. Gabriel's Feltonville

Drexel Hill

At Eddystone (that extraordinary new city born in a day), through a generous private gift, a parish house has been built and is in use, in an admirable location, and a rectory is to come immediately. The priest in charge is the Rev. W. H. Anthony, and he is well fitted for the work. He has made a good beginning, though he is facing immense problems.

Eddystone

A substantial addition, at the cost of about $10,000, has been made to St. Nathanael's parish house, largely through the devotion and generosity of Miss Buchanan. It comes as a timely recognition of the fine and faithful labor of the Rev. G. R. Miller, now for twelve years priest in charge.

St. Nathanael's

All Saints', Darby (practically part of our city), has a great story to tell us for this year—great and yet pathetic. On April 12th I confirmed fifty-three, a great number of them men. People came an hour before service to get seats. It was so crowded that congregation, choir and clergy melted into one. There is a splendid, loyal, eager spirit. They need at once a strip of new ground adjoining to make them safe, and even more speedily they need a Church. There is on hand about $2,500 towards a rectory.

All Saints', Darby

Of the new Churches to be built, you will notice that I begin this year with Darby, which heretofore has been kept rather in the background. And I begin this year with Darby because I have strong hope that even before this Convention rises we shall have the other two, St. George's, Richmond, and Epiphany, Sherwood, which have so far blocked our way, actually provided for. They will speak for themselves this evening. Meanwhile let me tell you this in preparation. The new St. George's will cost $50,000. When half of this is raised, building will begin. $10,000 of this first $25,000 has been promised as a single gift, and $2500 as another, provided the balance (i. e., $12,500) is in hand by June 1st. Towards this the treasurer has now in sight about $7000. So that if we here and now—why not here and now?—can get together $5000 the thing is done. I am thinking we might have this ready for Mr. Arkin when he speaks to us tonight.

St. George's, Richmond, and Epiphany, Sherwood

As to Epiphany, Sherwood, the case is no less hopeful. The same conditional offer has been made: two promises, making together $12,500, that is, half of the $25,000 needed before beginning. Of the other $12,500, the people have on hand a Building Fund of $3500, a pledge of $5000 and another of $1500, making a total of $10,000. This leaves only $2500 to be secured at once. If we could get that $2500 for Mr. Parker before he speaks to us tonight, it would make many a heart happier and go some way to atone for past neglect. I might add that in March I confirmed sixty-two people at Sherwood, with half of the congregation on the sidewalk, and that Mr. Arkin has had ninety-seven baptisms (twenty-two of them on Easter day) and fifty-nine confirmations during the year.

This year the most interesting feature of our work among foreigners has been the successful labor of the Rev. Dr. Pienionzek (whom I ordained priest a year ago) among his Polish fellow-citizens at the Church of the Evangelists on Catherine Street. Dr. Pienionzek has lived and worked on a very scanty salary and has shown exemplary sacrifice and patience. There have been many serious difficulties and discomforts. Yet he has gathered already a considerable congregation, loyal and united, and has begun what I believe will prove a work of great permanent significance. Two young Poles are preparing for our ministry in the

Work Among Foreigners

Philadelphia Divinity School and making excellent records for themselves.

The Italian work and the growing work among the colored people I can only mention. There has been advance in both. We have now in training two young Italians, preparing for Holy Orders at the Divinity School. They both give high promise for the future.

I want especially to commend the fine quality of work which is being done by our colored clergy. They are one of our most valuable assets and deserve our hearty gratitude and confidence.

Work in the Country

Our rural missionary work is prospering, I think, beyond all expectations. We have been greatly blessed. We have been able to secure the right sort of men, and the growing interest of our people has made it possible to give them fairly reasonable, if not really adequate, equipment and support, which, by the way, includes not less than seven missionary motor cars of a well-known make.

A Rural Survey

I hope every member of this Convention will read, if he has not already done so, the Rev. Mr. Hayman's pamphlet entitled "Three Rural Townships: a Social Survey in Bucks County." Its expense was generously borne by a layman deeply interested in rural work. It has been favorably received outside the Diocese and is being used in college courses of instruction on rural economic and social life in Columbia University and elsewhere. This pamphlet is a sign of a new epoch, of a new day dawning for us in this department of our work.

Let me take time enough to run over a list of some, at least, of the able and devoted men who are leading our advance, leaving you to gain for yourselves personal knowledge of their work. Mr. Emhardt, at Newtown with his band of helpers and his dozen Mission stations (you will find an excellent account of it in the current number of THE CHURCH NEWS, for May, 1916); Mr. Holcomb, at Buckingham; Mr. David Sanford at Morrisville; Mr. Chattin at Quakertown; Dr. Prevost, spreading far and wide in Chester County, but centralized or at least domesticated at Glen Lock; Mr. Edgar Sanford at Honey Brook; Mr. Cresson at Warwick and West Vincent; Mr. Stockett at St. James, Perkiomen; Mr. Beckett at Gulph Mills; Mr. Barnes at Highland Park; Mr. Bonsall at Clifton and Morton; Mr. Copeland at Collingdale; Mr. Gernand at Moore; Mr. Matos at Swarthmore. Surely with such leaders and with such brave beginnings we may thank God and take courage. It is a showing of which any Diocese might well be proud.

OUR WORK FOR THE GENERAL CHURCH

In the still wider field of work done by the Diocese for the whole Church, we have again marked progress to report during this year. The story of our Missionary response to the Emergency Appeal needs no retelling. Over and above our apportionment of $143,000 we gave nearly $90,000. And I do not for a moment fear that we shall retreat from the standard we have set ourselves.

Woman's Auxiliary

The Diocesan Branch of the Woman's Auxiliary reports a fruitful year of continual advance: new branches formed, and city and country joined together more and more closely. I have already referred to the fine record of the Missionary study classes. This has been a banner year for them, both seniors and juniors; both men and women. The work of Mrs. A. E. Clay at the Church of the Redemption among boys as well as girls deserves special recognition.

The United Offering to be given at the General Convention next October by the women of this Diocese for the support of women's work amounts already to $38,506.74, which is short only $400 of the total amount given in 1913. Very hearty praise is due to Mrs. North and those who have labored with her so devotedly.

The Judior Auxiliary leaders expect to raise their apportionment of $2,000 as usual, and a number of young people, many of them members of the Junior Auxiliary raised $10,000 for the Children's Ward of St. Luke's Hospital, Tokio.

All the other Diocesan branches of Church-wide associations and societies, notably the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, have shown much activity in useful service. I should like especially to note the honor done to us by having located in Philadelphia the central office of the Brotherhood of St. Andrew. This took place last autumn. We are proud to have their general offices in our midst, and I hope they will find in our cordial sympathy and co-operation ample justification of their move from Boston and a speedy chance for carrying out their plans for aggressive and comprehensive work.

All this is good, but there is one thing even better to report of the service rendered by this Diocese to the whole Church, namely, the work of our Diocesan Church Pension Fund Committee. These men have done it all themselves, and for many of them it is a first experience in active service of the Church. Never was there a purer illustration of laymen's leadership in laymen's work. And it *is* laymen's work. Nobly have they discovered it and borne witness to it. Their work on the practical side of it bears the marks of fine business-like efficiency. On its spiritual side it shows the deeper mark of service, yes, of sacrifice, rendered to their Lord for the welfare of His Church; $630,000 is a large sum of money, but I verily believe that an even greater spiritual treasure has been poured into the life of our Diocese. I find in this fine service finely done the convincing proof that the whole plan of Pensions, of which this is an essential part, is definitely approved by the conscience of the Church, and will be for the blessing of us all. We must go forward to complete it!

Church Pension Fund

The Great War

In conclusion, brethren, suffer a word of exhortation as to our right relation to the Great War.

"It is, indeed, a suffering Europe stretched upon a cross. It is well for us, unless we are to lose our souls, that we should enter into the fellowship of that suffering." I quote these words from a notable address* which I was privileged to hear not long ago. I would make them a text for my last paragraphs.

I

"It is a suffering Europe stretched upon a cross." Much of that suffering, brethren, is for us, in our behalf, splendidly, movingly vicarious. Can we doubt it or deny it? This is a war not so much between men or between nations, as between ideals and principles. The issue is very clearly drawn. As time goes on it becomes increasingly apparent. It were a poor tribute to the Teutonic nations not to recognize that their efficiency and resolution on the battlefield are the expression of a political, moral and religious creed. They are fighting for a faith, and they know what that faith is.

The War Waged for Us

*By Dr. John R. Mott, at the National Congress of the Laymen's Missionary Movement, in Washington, D. C., April 26, 1916.

Over against them are the Allies, heterogeneous, ill-assorted, caught unawares, not taught or trained to think or to act in concert, feeling their way, finding their souls, learning by degrees the secret of their strength. They, too, have come together on the basis of a common faith; in settled and determined opposition to the Teutonic programme. And as they strengthen their grip on scientific military methods and learn to wage an equal and a more than equal battle, so are they laying hold with clearer vision and intenser faith upon those principles which have been given them in trust, for which they on their side are laying down their lives.

The issue, I say, is clear. But is is easier to feel and recognize it than to put it precisely into words. It means too much. It comes too close. Democracy against autocracy is part of it; but we dare not speak too glibly in this matter, for democracy has suffered more by the betrayal of its friends than by the onset of its enemies. Faithfulness to national obligation over against the cynical opportunism of national selfishness is part of it; but here again no one's hands are scrupulously clean. The right of might against the might of right is also part of it, and on this point we can more confidently judge the Allies worthy of their cause. Clearest of all is the issue set and the line drawn between those who despise and those who magnify the claims of the weak and small upon the great and strong. Surely on this greatest of all issues there can be no hesitation for us. The noblest words of human speech have been formed to give expression to Christ's own principle that "it is more blessed to give than to receive." The highest and purest ideals that have found embodiment in human institutions are those which were first embodied in the Person of the Son of Man Who came not to be ministered unto, but to minister: Who lived and died to save that which was lost.

The Issues Involved

Brethren these noble words of chivalry, of tenderness, of magnanimity are the bright jewels of our own literature and language. The ideals of brotherhood and of the generous service of the weak and needy give the keynote of our Constitution and the true interpretation of all our history and institutions. Political neutrality may be a duty, while political peace is unimpaired. But moral and spiritual neutrality in this great war were for us Americans unworthy and unnatural. It is, indeed, a war for us, in our behalf, for our protection and security. Every blow dealt,

Our Vital Concern

every life laid down by those who are striving to the death for all which, with our forefathers, and, please God, with our children, we count precious, is a sacrifice vicariously made for us. God grant us never for a moment to be unmindful of it or to fail in our full acknowledgment.

II

And this war waged *for* us: shall it not inspire us to high adventure? Is there not a war for *us* to wage?

The War for Us to Wage

Is it not strictly true that "unless we are to lose our souls, we must enter into the fellowship of Europe's suffering?" God forbid that I should be understood to mean primarily, or of necessity, the putting of armies in the field and navies on the seas; the ordeal by battle; the wrestling against flesh and blood. No, I have in mind the voluntary and more exacting sacrifice of the spirit in its wrestling against spiritual enemies.

But, before I leave it, let me say two things in regard to earthly warfare. First, it has its spiritual uses. Out of it God brings the flower and fruit of faith and faithfulness. In it He vindicates His Lordship. Let no one who believes in Christ deny this. A flood of perfectly convincing evidence tells of a purified, ennobled, loving and unselfish life that is being born in England, France and Russia. Belgium in its present agony of martyrdom, is far greater and more potent for the world's good than the peaceful and prosperous Belgium of ten years ago, living largely by the martyrdom of others. Our own kith and kin, men and women from this country, who have gone and seen and entered in and ministered and helped to bear the burden; they show, in their own characters, the almost magical effect of their experience. It is not simply that they have been moved and softened by pity for the victims of a gigantic tragedy. It is they themselves who, out of the suffering of Europe, have been reborn. They have had visions and revelations of what life really is, of what manhood and womanhood may be and do, of what God means and wills. They come back to us, not to give thanks for their escape from Europe as from a hell on earth, but to shudder at our callousness and blindness here at home. One of them recently told me that, with the thought of Europe in his heart as he had left it and with the sight of this country in his eyes as he came back to it, he felt a prophetic impulse on him to stand at the corners of our streets and cry aloud to the heedless passing crowds, as the Prophet of Israel cried to his people in the dark night of their captivity: "Ye blind people that have eyes, ye deaf that have ears, have ye not known? Have ye not heard?" He was oppressed by fear that, while the European peoples in their agony were finding their souls, we, in our prosperity, might be, as indeed we seem to be, by all appearances, intent on losing ours.

And more than this, not only has war its spiritual uses, but the call to war, or at least to a readiness for war, may come to every man and nation as a decisive challenge, as a supreme spiritual test. It is true of man alone among God's creatures, and it is true of man because he is God's child, that "it is his perdition to be safe, when for the truth he ought to die." There is a devil's peace, a peace purchased of, and presided over by, the devil, just as there is a holy war, a "war in Heaven," a war on earth for Heaven's sake, in Heaven's name. It was for this that our Lord warned us not to be afraid of them that kill the body and after that have no more that they can do, but to fear him only who after he has killed has power to cast both soul and body into hell. It may be that our national salvation can only come "so as by fire." If so, God grant us manhood and courage, faith and grace, sufficient not to love our lives unto the death if so we may hasten the coming of His Day!

But whether or no we shall be called to undergo the ordeal of bloodshed is not the crucial question. If we are spared, so much the greater need, so much the stronger reason, that we should make an equal though a voluntary and a bloodless sacrifice.

1

Look at the matter first as citizens. See how shamefully and treacherously we have deserted our colors and renounced our trust. When we bring railing accusations against our politics and politicians; when we pretend to think it a national disgrace that at this world-wide crisis we should be represented by men of mean ability, unworthy moral standards and divided loyalty, do we stop to ask the question whose fault is it? If such men have our national destiny put into their hands, who put it there? If, at the peace, America is not the trusted guide and leader, but the laughing stock among the family of nations, who rightly bears the blame? Who is responsible if the high-souled, clear-headed, resolute and righteous statesmanship of our fathers is discovered, not where it should be, in the halls of Congress and in the places of authority, but round our dinner tables, in our clubs, in our offices and counting houses? Can any of us doubt that if

For Country

we private citizens of America had one hundredth part of the patriotic fervor with which the private soldiers of France and England are today pouring out their lifeblood for the defence and preservation of their country's liberties, we could purge our country of all her political dishonor, bring her back and keep her true to the great traditions of her history and make her ready to play the part which God has waiting for her?

2.

Or, to come closer home. The characteristic product of our present industrial democracy is the modern city. There more than anywhere is our democratic creed put to the test. There more than anywhere so far it has failed. The government of our American cities is a by-word and reproach throughout the world. "Corrupt and contented" is their accurate description. The slogans of our party politics, which have nothing in the world to do with city government, make quite inaudible the cries of our city slums. The dust and dirt of party bickerings make even viler and more poisonous the filth of our streets. Public improvements, pressingly needed for economy and decency, are held up while private interests quarrel for their share of public money. Again who is to blame? Surely not the office-holders. They did not put themselves in office. Surely not the party leaders, who at least, though undoubtedly for selfish ends, take pains to keep in touch with and show themselves personally friendly to the people. No, the burden rests again on us who know the truth and right, but do not care to work for it, prefering to work for ourselves. We have our sudden flashes of reforming zeal. But we grow weary in well-doing, weary of it before we have begun. Is there a question that we could change it all and clean it all if we were ready with the cost of sacrifice? Some one has said that America is dying of obesity. At least it is within the mark to say that we her sons are more fond of sucking up our country's fatness than of giving of our substance for her life.

For City

3.

Finally, brethren, look at this matter as Christians and as Churchmen. The militant note of personal service rings out at our Baptism—"Christ's faithful soldier and servant unto his life's end." So it was said of each of us. So we said, each one of us, for ourselves when at Confirmation we renewed the vows of Baptism and received God's Spirit for our strengthening in defensive and offensive warfare. So we have come, or should have come, to each communion, pledging anew our fealty to our liege Lord, and receiving His Divinely provided food for our sustenance in service. Missionary work, Church extension, these are not extra interests, worthy objects for special times and surplus dollars, things that lie outside the regular and primary responsibility of the priest at the altar and the layman in the pew. They are the whole of clerical and lay privilege and duty. "Christ's faithful soldiers and servants": I wonder how many of our lives—clerical and lay—have in them the faintest suggestion of a soldier's calling. They tell us there have been put under arms in Europe up to this present time not less than 30,000,000 men. The fact and look of military service is at least sufficiently familiar. In these days it should be easy to reach an accurate estimate of our personal adequacy and value as soldiers in Christ's army.

For Christ

Soldiers know first of all that it is their country they are serving, not themselves. It is the cause that glorifies them, not they the cause. The safety of their country, the honor of their flag is in their hand. Each regiment and company, each officer and private in the ranks thrills in response.

I wonder how much of this is found with us. Do we of the clergy show that delicate sensitiveness and flaming jealousy for the fair name of the Church, for the stainless honor of her ministry which marks the commissioned officers even of a non-Christian army? Personally I think that here lies the chief indictment that can be brought against us of the clergy: officers in the Lord's host; and yet so little careful of His honor; so little fearful of His judgment; so bent on the preservation of our rights and the advertisement of our own abilities.

And are the laity proud of the Lord they say they serve? Are they conscious of a mission, of a trust reposed, of ground to be held against all comers, of a world to be possessed in the face of every enemy? Would an angelic visitor, coming among us here today, take back a report as of a military camp, of men studying the maps, massing the supplies, planning the campaign?

But the supreme test and glory of a soldier's life is his unreserved and deliberate readiness for sacrifice. He is pledged to it by his enlistment. His training in disciplined obedience prepares him for it and strengthens him to make it good. "Dulce est pro patria mori." It is astonishing how the meanest,

the most selfish, the most corrupt and renegade of men can catch the meaning of it and atone (if it please God) for former worthlessness and uselessness by a death of pure heroism as deep calls to deep. The sacrifice of soldiers—yes, by the hundred thousand over there in Europe. But how is it with us Christian soldiers in this hour of Christ's Great War? For indeed our Lord is moving out to battle most evidently, most wonderfully, in these great days. And His sheep, His lost, misguided, neglected, straying sheep, are conscious of it, are hearing His Voice, are looking for Him. "Sirs, we would see Jesus." So into this Church today rolls the chorus of an expectant, troubled, agonizing world. "Sirs, we would see Jesus." Well, what about it, brethren? We cannot shut it out, for they are all saying it; and Jesus Himself, Whom they are seeking, has told them what to say and to whom to say it.

It is all a question of our inward attitude. If we were soldiers, ready for and bent on sacrifice, thrilling with the sense of a great cause committed to us, drawn up and out of ourselves to Him Who is "the Captain and Perfecter of our faith," why, then this cry of a whole world in anguish would set our hearts on fire. We would press on, careless of loss and danger, with shouts of triumph. "The enemy is weakening. The hour is come. Charge in the King's name."

III.

The Call to Arms

"If we were soldiers!" Well, why should we not be soldiers, even now? It need not be as it has been through all these years—a protest, a complaint, a groaning under what we are pleased to call assessments or apportionments, a pitiful and grudging doling out of minimums from surplus (and think what awful spiritual danger lurks in the surplus which we Americans are piling up this year out of the agony of others). That need not go on. We might change it all. We might prepare ourselves for battle, for the help of the Lord against the mighty. We might lay aside every weight and the sin which so easily besets us. We might disentangle ourselves from our worldly life and cast off the shackles of enervating self-indulgence and endure hardness like good soldiers of the Cross. We might take up arms in Christ's Great War for man's redemption.

Shall we do it? Or shall we once more refuse the challenge? I am not blind to the tremendous power of habit, to the force of settled custom, to our slavery to the conventions of respectability. And yet, and yet, the time is so very ripe, and so very short for all of us; and the fields are so very white for harvest; and God's Spirit is so certainly abroad, brooding over the face of the great deep. Who knows but God in His mercy may even now call us and make us come?

"It is indeed a suffering Europe stretched upon a cross. It is well for us that we should enter into that fellowship of suffering unless we are to lose our souls." Brethren, as citizens, as Christians, as Churchmen, let us not lose but save them by the grace and to the praise of God.

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Diocesan Statistics

Bishops	2
Priests	282
Deacons	16
	300

Deacons ordered priests for this Diocese	6
Candidates made deacons for this Diocese	8
Candidates for Holy Orders admitted	9
Postulants for Holy Orders admitted	7
Clergy received from other dioceses	13
Clergy transferred to other dioceses	16
Clergy licensed to officiate in this diocese	9
Deaconesses set apart	1
Deaconesses received from other dioceses	1
Deaconesses transferred to other dioceses	3
Deaconesses resigned	1
Lay readers licensed	145
Clergy instituted to parishes	1
Chapels dedicated	1
Corner-stones laid	1
Settlement House dedicated	1
Other dedications	7
Church consecrated (by the Bishop of Fond du Lac)	1

Confirmations	Services	Persons Confirmed
By the Bishop of the Diocese	127	2,136
(To which are to be added, received from the Roman Catholic Church)	..	42
By the Bishop Suffragan of the Diocese	35	566
(To which are to be added, received from the Roman Catholic Church)	..	1
By the Rt. Rev. Dr. J. H. Van Buren	56	939
(To which are to be added, received from the Roman Catholic Church)	..	24
By the Bishop of Western Nebraska	18	543
By the Bishop of Kentucky	3	73
By the Bishop Coadjutor of West Texas	1	54
	240	4,378

Address of the Bishop Suffragan

My official acts from the last meeting of the convention until the end of October will appear in the *Journal*.

As the burden of the work during the year has fallen upon our Diocesan , I need not make a report of progress in the three convocations specially under my care and of which the Bishop has already spoken.

I will, however, take this opportunity to thank those who generously responded to my appeals last summer so that I was enabled to make provisions for carrying out the plans outlined in my address at the last convention.

I also desire to thank the Bishop of the Diocese for consenting to my enforced absence, and to my friend Bishop Van Buren for his arrangement with me to take my place until May 1st, and many of the clergy and laity upon whose shoulders extra burdens were laid during my absence.

I need hardly say that it is a great pleasure to me to be at home and at work. Though I have been in many beautiful places with ideal climate, yet there is no place like Pennsylvania.

I am glad to say that my physicians not only see a wonderful improvement in my health, but also believe that I will steadily progress and that in the autumn my normal condition will be better than before my illness.

For all His blessings to me I am devoutly thankful to our Heavenly Father, and I gladly resume my duties believing that it is His will and that He will give me the strength and power to perform the same. I know that you will all give me the same hearty cooperation and help as in the past.

Let us pray:

"O God, who art the giver of life, of health, and of safety; we bless Thy Name, that Thou hast been pleased to deliver from his bodily sickness this Thy servant, who now desireth to return thanks unto Thee, in the presence of all Thy people. Gracious art Thou, O Lord, and full of compassion to the children of men. May his heart be duly impressed with a sense of Thy merciful goodness, and may he devote the residue of his days to an humble, holy, and obedient walking before Thee; through Jesus Christ our Lord. *Amen.*"

The Bishop's Lectures

The fourth of the Bishop's Lent Lectures will not be printed in THE CHURCH NEWS; but the four lectures have been issued in pamphlet form and are on sale at Wanamaker's and at Jacob's. Price 25 cents a copy. The Business Manager of THE CHURCH NEWS will quote a special price for quantities of one hundred.

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The Diocesan Convention

The "writing up" of a Diocesan Convention is not an exhilarating prospect. What we expect is the difficult task of chronicling two or three days in which dignity, conventionality, routine and dullness are mixed in varied proportions. But the Diocese of Pennsylvania is plainly bent upon establishing in quick succession a series of new records; and we find ourselves striving for words which will faithfully record the enthusiasm and high endeavor, the statesmanship and aggressive action which unquestionably characterized our 132d Annual Convention.

The conventional opening service, sparsely attended, gave place to an act of common worship such as few will forget who joined in it. Clergy and laity in large numbers will bear witness to the reality of that simple Eucharist. There was no sermon; there was no music save that the Gloria in Excelsis (to "Old Chant") rang out from several hundred voices with true Christian gladness and power. Of the Bishop's annual address, which came when the Convention was organized for business, it would be difficult to speak too strongly. That part of it which was more strictly Diocesan was an inspiring record of a remarkable year's work; and of the rest—the strong, fearless handling of great public questions, we felt that it was Christian statesmanship of a very high order.

With this vigorous pronouncement as a keynote, the Convention, evidently impatient of ordinary routine, found what it wanted when Mr. Francis A. Lewis said that what the Bishop had told us about Epiphany, Sherwood, and St. George's, Richmond, called for action. (For Epiphany $2500 was needed, and $500 for St. George's, to secure conditional gifts which would make sure the immediate erection in each place of a church costing $50,000.) "It is a pleasure and a privilege for me to say that I will give $500 for Epiphany and $1000 for St. George's." In a few minutes all but $2000 of the amount needed for both was promised, and then, after the Hymn, "Lord of our life and God of our salvation," and prayers for

Missions and for peace, the Convention took up its task for hearing reports and dealing with necessary legislation.

Thanks to the admirable arrangements of "The Committee on the Despatch of Business," but no less to the atmosphere of unity in the house, a very large amount of business was done with but small waste of time.

Notable amongst the many important projects was the proposal of Dean Bartlett that a commission should be appointed to inquire into the subject of theological education. The Dean presented his subject in a speech which, because significant facts were carefully marshalled and lucidily put forth, made the Convention unanimously declare itself anxious to set forward a plan so well conceived and of such great promise.

The new system of voting for elective officers may be said to have given promise of good success when "practice has made perfect."

The night session on Tuesday, devoted to Diocesan Missions, again brought the Convention to its best, for Mr. Arkin, Mr. Chattin, Mr. Parker and Mr. McDuffey gave rapid pictures of varied works, alike only in their astonishing success and in the evident devotion and intelligence with which all are being carried on.

In other columns our readers will find reports and accounts of much of the business done and proposed. The Bishop's address is printed in full. It is also, in response to very numerous requests, as well as by order of the Convention, printed separately and copies may be obtained by application to THE CHURCH NEWS at its business office, 1006 Arch Street.

On the whole, the Convention was a memorable one. It revealed the Diocese as in vigorous health, humble over many shortcomings but determined to grasp its opportunities and to go forward for Christ and His Church.

COMMENTS OF THE TREASURER ON HIS REPORT

(*See Next Page*)

Gentlemen of the Convention:

For the first time in my incumbency of the treasurer's office, and I am inclined to think in the history of the diocese, the Convention Fund Account shows a serious overdraft, the expenditures having exceeded the receipts (from an assessment of one-half of one per cent on current expenses of the parishes) to the amount of $2,775.38 (nearly double), which is reduced by balance of $815.51 carried from the 1915 account—the account showing an overdraft of $1,871.32.

It is true that the chief cause of this deficit has been the cost of an ecclesiastical trial; but a comparison of this account with those of former years verifies my statement to a former convention that *unless expenditures are curtailed there is but one course to pursue:* i. e., *a very considerable increase in the assessments upon the parishes, and such a course means, to express it plainly, a cruel burden on at least seventy-five per cent of these parishes.*

The method of the committee acting under Canon X, Sec. 3, has always been to reduce the assessment for the Episcopal Fund in General Convention years and increase that for the Convention Fund in order to meet this triennial extra expense (it averages about $1,300) and thereby avoid an increased total assessment. This results in an annual increase in the balance in the Episcopal Fund considerably reduced in the General Convention year and explains the large balance this year to the credit of that fund.

The fixed charge against the Convention Fund is of course the actual expenses of the meeting itself and includes the lunches, printing of the *Journal*, salary of the secretary, etc. This item for the past five years has been as follows:

1911	$2,604
1912	2,818
1913	2,375
1914	2,034
1915	2,547

an average of about $2,475, and consumes about 82½ per cent of the usual assessments. If we could manage by some much-to-be-desired contrivance to stop tinkering with our legislative machinery and so order it that our Constitution and Canons be not reprinted every year or two (this "luxury" has cost $385 in the past three years) and in some way abridge the size of the *Journal*, this item might be considerably reduced. But the fact remains that 80 per cent of the present assessment is absorbed by the necessary expenses of the meeting itself, and *how to meet the constantly increasing demands with the remaining 20 per cent is a more complex problem than your treasurer is able to solve, except by the alternative of materially increasing assessments.*

I beg to call attention to two sources of outlay that in my judgment are *ultra vires*—and should be met in another way. I refer (1) to the constantly increasing expenditure on account of the missionary work of the Church. By resolution of the last Convention, a yearly assessment of one dollar for every clergymen canonically resident in the diocese is ordered paid, together with expenses of delegates to the Missionary Synod, and entails an expenditure of about $500 annually (except in General Convention year).

(2) The grant of $500 per annum to the Diocesan Library.

If the Convention will eliminate these items and confine all authorized expenditures by its various committees to ordinary postage and printing, I believe we shall be able to make ends meet. The treasurer is loath to advocate increased assessments for the reason stated above. This deficit stares him and you in the face, but he pledges himself carefully to "nurse" it and, if possible, see that it eventually disappears. Meanwhile, I would counsel careful economies wherever possible and the confinement of the expenditures strictly to the business of the Convention. Otherwise call the fund by some other name and supply it with cash in some other way (But this might mean another canon. Heaven forbid.)

Report of the Treasurer of the Diocese

May 1, 1915, to May 1, 1916

Episcopal Fund.

Receipts.

By balance, May 1, 1915	$5,699.20	
Assessments from parishes and missions	19,692.39	
Income from investments	3,209.69	
Income from the Advancement Society	1,034.67	
Income from other sources	8,357.60	
		$37,994.55

Expenditures.

Salary of Bishop Rhinelander	$10,000.00	
Salary of Bishop Garland	6,500.00	
Salary of Bishop's Secretary	1,500.00	
Salary of Diocesan stenographers (3)	1,447.00	
Printing and stationery	218.84	
Postage and telegrams	392.28	
Bell Telephone Company	226.11	
Deficit carried from Episcopal Residence Fund	297.65	
Sundries	405.21	
	$20,987.09	
Repayment of loans	5,000.00	
Purchase of bonds	2,851.25	
		28,838.34
Balance		$9,156.21

Convention Fund.

Receipts.

By balance, May 1, 1916	$815.51	
Assessments from parishes and missions	2,938.39	
Sundries	88.55	
		$3,842.45

Expenditures.

Account of Trustees of the Diocese	$15.55	
Account of Registrar	7.10	
Account of Treasurer's office	44.76	
Account of the Convention of 1915:		
Luncheon, etc.	$585.00	
Stenographer	31.90	
Printing, postage, etc	109.33	
Printing *Journal*	1,026.50	
Postage on *Journal*	70.00	
Printing Canons	200.00	
Transcribing minutes	25.00	
Salary of Secretary	400.00	
Salary of Assistant Secretary	100.00	
		2,547.73
Account of the Convention of 1916		86.75
Account of Bishop's office: Supplies		122.03
Account of Committees:		
On Charters	$17.90	
On Canons	3.50	
On Church Building	27.42	
On Church Extension	13.75	
Central Missionary	142.67	
Social Service	60.96	
		266.20
Account of the Provincial Synod:		
Assessment for 1914	$304.00	
Assessment for 1915	304.00	
Expenses for delegates, 1915	146.53	
		754.53
Account of Ecclesiastical Trial:		
Stenographer	$970.70	
Expenses, Chancellor's office	7.06	
Expenses, Church Advocate office	269.75	
Expenses, Triers	121.61	
		1,369.12
Account Diocesan Library		500.00
		5,713.77
Overdraft of this account		$1,871.32

Receipts

Rentals	$10,106.57	
Contributions from societies	270.00	
Dividend	20.00	
Sundries	287.50	
Total gross income		$10,684.07

Expenditures.

Salaries	$1,437.90	
Electric light, etc	558.78	
Elevator and maintenance	147.53	
Gas	141.70	
Heating	665.20	
House furnishings	46.04	
Ordinary repairs	258.71	
Extraordinary repairs	366.90	
Taxes, 1915	3,000.00	
Water rent	15.45	
Interest on mortgage	3,300.00	
Special fund for janitor	280.00	
Sundries	$41.50	
Total expenditures		$10,259.71
Balance		$ 424.36

Episcopal Residence Fund

Receipts			$1,851.67
Expenditures:	Taxes	$1,500.00	
	Water rent	64.50	
	Repairs	143.32	
	Fuel	441.50	
Total payments			$2,149.32
Overdraft (transferred from Episcopal Fund)			$297.65

THE 132d CONVENTION OF THE DIOCESE

By The Rev. B. S. Sanderson

The event of first importance during the past month for Churchmen was the annual session of our diocesan Convention. It was the one hundred and thirty-second of such gatherings and was held, as customary, in the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce. The lateness of Easter this present year caused its appointment for a week later than usual, the dates for this year being May 9th and 10th, final adjournment being taken late on Wednesday afternoon.

While in the main, successive conventions, occupied as they are largely with the same business, differ little from each other, each has a character of its own.

The present Convention was very largely attended and was marked by the neatness and dispatch with which, in a most harmonious spirit, it performed the business before it. To this, personally, your correspondent believes, there were two contributing factors. First, unhesitatingly, we would place the spirit underlying the opening service; and to this we would add the fine way in which the (new) Committee on the Dispatch of Business performed the somewhat difficult task assigned to it. This committee was an experiment and there were possibilities of exceeding its powers (which not a few feared) in its path. That any such fears were groundless and, as one of the delegates asserted during one of the debates, that "this committee has justified its appointment as a permanent part of our Convention machinery" appear from results incontrovertible.

Looked at in the large, this Convention did not rise above the average. It was not marked, for example, as was that of last year by the consideration and adoption of any new constructive work (such as was involved in the matter of the Church Pension Fund, or the creation of the new Standing Rules of Order for ourselves). In the minds of many must have dwelt at times the question whether, in view of the tremendously thought-provoking themes stirring the hearts and consciences of men today, it was altogether worthy of this great Church of ours to have spent quite as much energy as it did in hotly discussing how many copies of its *Journal* should be printed, etc. But this is not the place to go into that. The fact remains that the Convention is primarily a session for the business of the diocese, not a Church Congress, and its main purpose in assembling must be of a routine and local nature. And, as we shall see later on, even for all the talk anent the *Journal*, the worthy treasurer of the diocese can plead, "Was there not a cause?"

Elsewhere in this issue will be dealt with in more detail—by the printing of the Bishop's Address and excerpts from some of the more important reports—some of the outstanding matters of diocesan interest. The published *Journal* will furnish the complete account of the proceedings. For the benefit of the general reader we will summarize a few of the happenings of the two days. It is hoped that a genuine intrest will be felt by the entire diocese in what took place at the Convention.

Social Features

The Convention was preceded, as a year ago, by the reception tendered, on Monday evening, the delegates, clerical and lay (with the ladies of their families), by Bishop and Mrs. Rhinelander. This was numerously attended, though the severe rain storm prevailing in the early evening undoubtedly kept many away. The pleasure of the occasion was added to by the presence of the Bishop Suffragan and Mrs. Garland, but just returned after several months of enforced absence. It was a joy to all to welcome Bishop Garland back and to note that he is to all appearances on the high road to complete recovery. Be it noted further that the opportunity of better acquaintance this annual reception so graciously given by the Bishop and his wife affords has not a little to do with the conduct of the Convention business. The same may also be said of the luncheons which mark the midday recess of the two days' sessions.

The Opening Service

Tuesday morning at half after nine o'clock the Convention was formally opened with a celebration of the Holy Communion with Bishop Rhinelander officiating, assisted by Bishop Garland and Bishop Van Buren. In two respects this service was new (that is, in comparison with recent years): First, practically the entire Convention was in attendance; second, the service was without choir or music (save for the Gloria in Excelsis sung unaccompanied) or sermon. The devotional and impressive character of the service was marked; the gathering of us all about the Lord's Table, expressing our fellowship in the breaking of the bread and the reception of the one cup manifested itself through the business session. The group of clergymen and laymen who planned for an opening service of this sort may feel that they were not mistaken in the thought they expressed in their circular letter to the members of the Convention: "The spirit in which we engage in this service will determine the character of the business we shall subsequently transact." During the service the Bishop read the following necrology:

Of Bishops deceased:

Rt. Rev. Dr. Toll, Bishop Suffragan of Chicago,
Rt. Rev. Dr. Codman, Bishop of Maine,
Rt. Rev. Dr. Biller, Missionary Bishop of South Dakota.

Of Clergy of this diocese deceased:

Joseph Lyons Miller,
Dean William M. Groton,
Snyder Binns Simes,
Simon Kinsey Boyer,
Henry McK. Moore,
Horace F. Fuller,
Andrew Weinstein,
Samuel Herbert Boyer,
Charles Rowland Hill.

Of former Lay Deputies deceased:

Samuel G. Diehl,
Daniel Grafly,
Edward F. Pugh,
Samuel W. Wray,
John Thompson.

(A complete Necrology forms an Appendix to the Bishop's Convention Address.)

Organization

Immediately after the opening service, Bishop Rhinelander called the Convention to order announcing a quorum of clergymen and representatives of parishes and missions present. The organization was effected by the re-election of the Rev. Charles L. Fulforth as secretary, who in turn reappointed the Rev. Charles S. Lyons as his assistant. The suspension of certain sections of the Rules of Order allowed for nominations from the floor to be added to the official ballot. The address of the Bishop and Bishop Suffragan (printed elsewhere in full) followed.

From this on in our account it would seem preferable not to attempt anything like the chronological order, but simply to pick out here and there matters of more than a purely routine nature.

The Report of the Treasurer

As its contents (Mr. Miller's comments thereon) and the recommendations connected with it necessarily colored not a little of the subsequent proceedings, it should be referred to here. (Printed in full elsewhere, it deserves the careful study of every one in the diocese, as do the treasurer's comments upon it.)

For the first time during Mr. Miller's incumbency (some twenty-odd years) the Convention closes with a considerable deficit. True, the major cause for this has been the extraordinary expense of an ecclesiastical trial. However, the fact remains that "unless expenses are considerably curtailed there is but one course to pursue, *i. e.*, a very considerable increase in the assessments upon the parishes, and such a course means, to express it plainly, a cruel burden upon at least seventy-five per cent of these parishes." The details of the report afford much matter for thought and it was a wise action of the Convention later on to approve of the appointment of a special commission (to report next year) on the subject of the financial expenditures of the diocese and pertinent subjects. (Anent the increase of expenses, it is well to bear in mind that they *may* indicate the *growth of the diocese*, the extension of its activities and measure the healthiness of Church life; the difficulty, if there be one, in the situation may be—as so often elsewhere—that the Church has not risen to her opportunities by making adequate provision to meet them. Perhaps instead of bewailing the cost, it were better for us—within proper limitations—to rejoice in the opportunities of today.)

Charters

A new and corrected Form of Charter for parishes seeking union with the Convention was presented by the Committee on Charters, which, after some amendments made on the floor of Convention, was formally approved. The Form as adopted conforms to the latest legislative enactments (*e. g.*, specifying the place of the rector as "the presiding officer of the board of directors (the vestry) of the corporation"); describes those qualified to vote at parish meetings as "all lay persons of the age of twenty-one years or over who are registered as communicants of this parish," etc.; and changes the qualifications as to vestrymen so that the person so voted for (in addition to the conditions hitherto required) must be a registered communicant of this parish. (As we understood the mover of this amendment, its purpose is "to prevent one from being a vestryman in more than a single parish.") A further change in the Form of Charter provides (Article 9, Property) that "No grant shall be made of the real estate of the corporation, nor shall any charge be imposed thereon except by the consent of a majority of the whole vestry, at a meeting called for the purpose, and, in the case of a rectory, church yard and of all buildings used for parish purposes, also of a majority of the lay members of the corporation present and voting at a meeting called for the purpose." (This is a new and very important change.)

The changes in the charter of the parish of St. John's, Norristown, were approved by the committee and ratified by the Convention.

The report of the Committee on Charters is prefaced with an appreciation of its some time chairman the late Rev. Horace F. Fuller.

The Diocesan Library

The Board of Control of the Diocesan Library in its annual report dealt at length with the subject of its claims on the Convention Fund, in view of a recommendation of the treasurer of the diocese that the annual appropriation be discontinued. After a vigorous debate, in which the claims of the library were strongly asserted, the Convention (by a very large affirmative vote) continued the appropriation of $500 as a charge on the Convention Fund for the coming year.

The "City Mission"

One of the most significant actions taken at this Convention was the approval of the memorial from the Board of Council of the City Mission looking for closer connection with the diocese. This memorial (which had been endorsed by the Convocations of North and South Philadelphia) asks:

(*a*) The Convention to nominate annually to it nineteen persons who may be elected members of said Board of Council.

(*b*) The Board pledges itself to undertake such mission work in the city as may be committed to it by the Convention.

(*c*) That the Convocations of North and South Philadelphia join with it in the appointment and payment of a superintendent of the mission work under their care, such appointment to be made by a joint committee consisting of the Bishop and an equal number of representatives from each of the said convocations and the City Mission, the joint committee to determine the proportion of the salary to be paid by each of the three organizations and to have the power to revoke the appointment and make a new one.

The final action of this Convention in the matter took the form of the following resolutions:

Be it Resolved, That this Convention of the Diocese of Pennsylvania approves of the purpose to bring the Protestant Episcopal City Mission into closer relation with the Convention; and that the subject matter of the foregoing communications be referred to a committee of five clergymen and five laymen to report to the next Convention of the diocese the legislation necessary to effect such purpose.

The Church Pension Fund

At the Convention of 1915 formal action was taken on this subject committing our diocese to the Church Pension Fund. A strong committee of influential laymen has been formed in this diocese who have already secured over $600,000 of the $1,000,000 which we are asked to provide, and are actively at work in the effort to reach all of our Church people with their intelligent enthusiasm. All that remained for this Convention to do was to adopt the proposed Canon on the Church Pension Fund in its remaining sections (section I have been passed in 1915) to provide for the canonical administration of the fund in this diocese.

Concerning The "Journal"

The report of the treasurer of the diocese, with its disclosure of a deficit in the Convention Fund, led Mr. Miller to offer a two-fold resolution in the interests of economy. His recommendation was (*a*) that the Appendices bound up with the *Journal* should be edited by a committee in the interest of brevity; and (*b*) that the *gratuitous* distribution of the printed copies of the *Journal* be considerably curtailed. These recommendations precipitated a spirited debate. The Convention finally agreed to the appointment of a committee of five (on "editing"): also, "that one copy respectively of the *Journal* and the Constitution and Canons be furnished free to each clergyman of the diocese and one to the accounting warden or secretary of each parish or mission.

Permanent Standing Orders

Since their adoption last year much curiosity has been felt as to how they would work. In the main, the results of this Convention have proved their worth. But a single change, and that a minor one, was made in them this year. As now amended, any person who receives ten votes on the Preliminary Ballot has his name placed on the Official Ballot. Before this it was five per cent of the entire membership of the Convention. (Note that on the Preliminary Ballot each of the three lay delegates has the right to vote, while on the Official Ballot each delegation votes as a unit.)

Missions at the Convention

As representing the aggressive work of the Church, diocesan missions should engage much of the attention of the Convention. How important and far-reaching this work is a careful reading of the printed report of the Board of Missions will disclose. Its variety and thoroughness are illustrated by the accompanying budget adopted for the coming year.

Salaries for missionaries, lay-readers, etc	$18,750.00
Colored work	6,000.00
Italian	4,500.00
Deaf Mutes	2,500.00
Jews	1,500.00
Galilee Mission	750.00
Immigrants	700.00
Seamen's Mission	500.00
St. Sauveur (French Church)	500.00
State College	300.00
Mont Alto	300.00
	$36,300.00

The diocese has officially affirmed the importance of the subject by formally setting apart an entire session (the evening of the first day) to the sole consideration of missions. (It is to be regretted that this is not the most numerously attended session of the Convention.) This year forcible illustration of the character of the work being done could be gathered from the inspiring addresses made by four of the missionaries. One pleasant outcome was the completion, by subscriptions from the floor of the house, of the building fund of St. George's, Richmond, and the Epiphany, Sherwood, so that the churches needed at these two strategic points can started immediately. The Committee on the Calculation of the Apportionments, through its chairman, the Rev. W. A. Matos, presented an illuminating report, the conclusions of which, as adopted by the Convention, bid fair to prove more equitable than any method hitherto adopted. The suggested method takes into consideration both the income factor (representing as nearly as possible the giving ability of a parish) and an expense factor (*i. e.*, what we usually understand by current expenses). To secure the proper result these dual bases are combined by multiplying one number by the other in a suitable formula, as shown by the appended resolutions, which were adopted.

1. That the bases of the apportionment be two—

(*a*) An *income factor* to be determined from the receipt side of the parochial reports, by deducting from the total of receipts for all purposes, the items "income from investments, ground rents, etc.; aid received from without the parish; loans; receipts for endowment fund; for extraordinary repairs; for permanent improvements; for payment of principal of mortgage; for support of parish mission stations." Adopted.

(*b*) An *expense factor* to include the amounts paid for salaries of ministers; for music and bell ringing; for fuel and lighting; for the care of church and parish buildings and grounds and ordinary repairs of the same; without any exemptions.

2. That the parochial shares be determined from these two bases by a suitable formula which will provide that the weaker parishes be asked to contribute in a less proportion than the stronger.

4. That Canon VIII, Sec. 8, first paragraph, be amended so as to read: "The Board of Missions shall meet immediately after the adjournment of the Diocesan Convention. If appropriations for general diocesan missionary work shall not already have been made by the Convention, the Board of Missions shall have power to make appropriations for such work as then already undertaken by the diocese, but not exceeding in aggregate amount the appropriations for the last fiscal year."

Miscellaneous

Two or three very important committees to report at the next Convention were agreed upon, viz.: (*a*) "to arrange the diocesan budget so that it shall include other items than those purely missionary;" such committee to include the present Committee on the Calculation of the Apportionments; providing that for the current year the committee shall include in the budget the appropriations voted at this Convention for religious education and social service; (*b*) "to consider the reorganization of the entire fiscal system of the diocese;" (*c*) a committee of seven to consider "the whole matter of diocesan missions, with particular reference to the posibility of the consolidation of all diocesan missionary activities of whatever sort into a Diocesan Department of Missions under one head, who shall be elected by this Convention;" (*d*) A committee to report after consideration of (1) "facts in regard to those offering themselves for Holy Orders; (2) the bearing of those facts upon the present status of theological education and financial support accorded to the seminaries of the Church; (3) said report to be made in 1917 and to include such recommendations as they may deem called for." Also, that the whole subject of theological education be brought to the attention of the General Convention of 1916 by our deputies thereto."

Elections

The new system of balloting appeared to meet with general approval. It certainly was a decided improvement on anything we have had previously. Having the elections occur outside the meeting place of the Convention and during the recess commended itself to every one. Equally gratifying was the fact, despite the number nominated for several of the offices, that so few ballots were required to reach a choice. As a whole, we may affirm that the elections were conducted in a manner entirely in accord with a church convention.

Our resumé, already too long, must be brought to a close. Because they are not mentioned, it must not be thought the Convention ignored or passed lightly over some of the great "causes" with which the Church is now so deeply concerned. Such was far from the case. Religious education and social service each received attention and were voted increased appropriations for the ensuing year. The various commissions (concerned with "Church Building," Work among the Blind, the Deaf, the Jews, etc.) all presented carefully prepared and detailed

reports of their work during the past year. Our very capable representative at State College, the Rev. E. M. Frear, made an eloquent address to the Convention and won many new friends for the excellent work being done there through St. Andrew's Chapel.

Space fails us to tell of all the good things which characterized this Convention so admirably presided over by the Bishop, which did its work so speedily and well. If there was nothing conspicuous in the way of notable achievement, it is certain that this Convention made a record for itself in many ways, not least in the spirit of co-operation and fairness which marked all its deliberations. In every sense it may be spoken of as a "fruitful session" arguing well for the future prosperity of the Church in Pennsylvania.

THE MISSIONARY MEETING

By The Rev. Gilbert E. Pember

The evening session of the Convention on Tuesday was successful in two directions: (1) The attendance of the members of the Convention was better than last year, but it left much, very much, to be desired. Frankly, it was only less disappointingly small than last year. It means, however, that we are on the way to getting the right sense of proportion. Perhaps some day the Convention will realize that the Missionary work of the Diocese is the surest token that the Diocese is alive, and then that part of the work of the Convention will become to the members of the Convention, what it is as a matter of fact, the supremely important thing. (2) The addresses made by the Missionaries were inspiring. They told of things done, of progress made, of hopes partially realized, and of plans made and under way for larger things. There was vision, there was courage and determination.

Dean Caley presented the report of the Board of Missions for the year and the proposed budget, which was adopted. It is an increase of $1800 over last year. The increase is entirely in the salaries of the Missionaries, due to the necessity of bringing them up to the minimum required by the Canon. On motion of Mr. Bonsall the Convention adopted the Apportionment of the budget on the parishes and missions of the Diocese on the same basis as that used for the Apportionment for General Missions. The next day the Convention made it possible to nullify its own action by laying on the table a resolution presented by the Committee on Constitution and Canons to bring the Canons into accord with this action. So we are in the curious position of being able to defeat the action of the Convention at one session by the tabling of a resolution which six out of ten who voted on it did not understand because the tabling motion cut off any chance to explain it. The living voice of the Convention is defeated by the dead Canon.

Work Among the Jews

Dr. Upjohn asked for information in regard to what was being done by this Commission. Mr. Buckley and Bishop Garland spoke of the importance of the work and the difficulty of getting just the right man for it. They both stressed the necessity of some parish Church that should be particular for Jewish Christians, and the determination of the Commission to work to that end.

Two building projects were brought prominently before the Diocese by the Bishop in his Convention address: St. George's, Port Richmond, and Epiphany, Sherwood. Each of these Churches is to cost $50,000. The Bishop announced gifts of $10,000 to each project, conditional upon $25,000 being in hand for each place by the first of June. The money for St. George's was pledged before the Convention adjourned, and only $800 is needed to make up the necessary amount for Epiphany. That means that it is certain that these two Churches will be commenced this summer. The Rev. Mr. Arkin, Priest in charge at St. George's, and the Rev. Mr. Parker of Epiphany, made it perfectly clear that past accomplishment deserved the new buildings, and that future development made the new buildings imperative.

St. George's, Port Richmond

Mr Arkin gave a vivid account of the work that has been accomplished in the fourteen years of his incumbency. When Bishop Whitaker sent him there, he found mostly vacant lots decorated with tin cans. He found about eleven people connected with the Mission, and most of them children. It was not a very inviting prospect or a very encouraging labor to which he was sent. Today, however, the Mission has 400 communicants, a Sunday-school of 800, and thirty parochial organizations. The Mission has been a real force in the community life. Under its leadership a public library, a new school and a public playground have been secured for Richmond. This is an excellent and enviable record of service to the community and it is time that it should be rewarded with a Church equal to the needs and commensurate with the position of leadership the Church under Mr. Arkin's guidance has won.

Epiphany, Sherwood

Thirteen years ago this locality was practically rural, being largely vacant tracts of farm lands. At that time service was held in a private house. In 1906 land was purchased at Fifty-seventh Street and Baltimore Avenue, on which was erected a stone parish house, which has served as church as well up to the present time. The year 1909 was the beginning of great and permanent development in the locality, 6,000 houses having been erected in three years. But the Mission has had to meet the new call and opportunity with exactly the same equipment it had in 1906. The remarkable way in which the Mission has accomplished large results with an inadequate equipment may be partially revealed by the statistics. In 1907 there were 43 communicants, today there are 513. In 1907 there were 30 in the Sunday-school, today there are 535. The Confirmation class of that year numbered 4, this year it numbered 62. All this work has been carried on in a building that will not seat 250 for a public service. On great occasions a large portion of the congregation is on the sidewalk. There is a striking record of growth in the spirit of sacrifice symbolized in the giving of the congregation. In 1907 they raised $5 a week for their own support, this last year they have given nearly $6,000 for the same purpose, and in addition they give $12 a week for General Missions. Mr. Parker told the Convention what other religious organizations were doing in the same locality. The Baptists are spending $100,000, all of which comes from outside the locality; the Presbyterians $75,000, of which $60,000 comes from outside; the Methodists $150,000, of which $60,000 comes from outside. We are asked to invest $50,000 and Mr. Parker and his people have offered to assume the burden of half of this if the Diocese will give the other half. It seems very little.

Rural Work

All problems are not centered in our city work. The Rev. Mr. Chattin of Quakertown spoke convincingly of the possibilities of useful community work in small towns if they had the proper equipment in the shape of churches and parish houses to form centers of life. Great growth is not possible in such places, but great good can be done for those who are there. The whole problem of rural life and work is only just beginning to receive anything like its fair share of attention and support. Here in this Diocese we are making valuable contributions to the solution of the problem by such work as is being done by Mr. Chattin and others.

Colored Work

The Rev. Mr. McDuffey spoke of the work among colored people, its needs and possibilities. Here again are great opportunities which are pressing upon us and we are hardly touching even the edges of them. There are 130,000 colored people within the territorial limits of the Diocese. Our Church is ministering to 2500 communicants among them and something over 2000 Sunday-school pupils. There are five self-supporting parishes and eight missions. The colored people contribute more than $14,000 to their own support. Mr. McDuffy made a special appeal for the work at St. Monica's.

LIST OF BOOKS RECOMMENDED BY THE BISHOP TO THE CLERGY FOR SUMMER READING

On the Bible:

I. Nairne—"The Faith of the Old Testament." Longmans.
II. Nairne—"The Epistle of Priesthood." Scribners.
III. Illingworth—"The Gospel Miracle." Macmillan.
IV. MacNeile—"Commentary on St. Matthew's Gospel."

Doctrine and Apologetics:

I. Micou—"Basic Ideas in Religion." Y. M. C. A. Press.
II. Bull—"Instructions on the Atonement." Longmans.
III. Spens—"Belief and Practice." Longmans.

The Church and the Ministry:

I. Swete—"The Holy Catholic Church." MacMillan.
II. Batiffol—"Primitive Catholicism." Longmans.
III. Hardy—"The Mystical Body." Young Churchman Co.
IV. Wotherspoon—"The Ministry in the Church."

Devotional:

I. Carey—"The Life in Grace." Longmans.
II. Carey—"My Priesthood." Longmans.

THE UNITED OFFERING OF 1916

By Mrs. North, Diocesan Treasurer.

A silence of three months, and then we shall welcome The Church News once again! The October number will find all eyes turned towards St. Louis, and the women of the Church on the qui vive, eager for the announcement of their triennial offering from more than one hundred dioceses and missionary districts.

At New York, in 1913, the offering was $306,000, with Pennsylvania's share $39,000. There is bound to be a very large increase for the triennium of 1913-1916, for the spirit of giving is in the air as never before. At our Presentation Service, at old St. Peter's on April 27th, nearly $12,000 were placed upon the altar. We think it was the largest semi-annual offering ever made in the diocese. Are we now ready for the final "pull all together?"

Why should the United Offering of 1913-1916 be by far the largest on record? Because this triennium has witnessed the twenty-fifth anniversity of our United Offering, and should therefore be marked by special gifts. Because there has never been a time when the United Offering could possibly make a stronger appeal to the women of this country as a thank offering than in this triennium. Because this triennial offering is to be "devoted entirely to the training, testing, sending and support of women for Mission Work at home and abroad, **and to the care of such as are sick or disabled.**" We have been thrilled by the wonderful gifts in this diocese to the Church Pension Fund—several of $50,000 each. Are not we Churchwomen as responsible for our women workers as the Church is for her clergy? It may be that we have not sufficiently emphasized the fact that our United Offering provides not only a working, but also a pension fund; and that, with the passing of every triennium, it will be needed more and more for the care of women workers who can no longer serve in the mission fields. Of course, we do not ask for, or expect, $50,000 gifts for our United Offering! But shall we women stand idly by and give no **adequate** expression to the sense of stewardship which is surely ours? Our Women's United Thank Offering, which has grown so precious to us during its life of nearly twenty-seven years, and which has an "immense value as a financial resource," is certainly worthy to receive many large gifts of, say $100, $500, $1,000; and why not just one of $5,000?

There is another part of the United Offering. While it is necessary, at this time, to stress the importance of "the gift of means," we must not forget that we shall lose much of the joy in our triennial offering, however large it may be, if it is not crowned by the precious "gift of life." Shall we not remember this summer, wherever we may be, the Saturday half-hour (11.30 to 12. o'clock noon) which has been set apart in this diocese for prayer for the gifts of life and means? Surely we can "recollect" and spare at least five minutes. It will be as a beautiful, albeit invisible, chain drawing us together, and will surely bring results of which we little dream.

MISSION STUDY CLASSES

By Mrs. Pilsbry

Subject for the year: The Church's Mission to the Nation.

Watchword: Light.

Aim: To bear witness of the Light, through the Church to the Nation.

October 13th the Educational Secretaries and Mission Study Class Leaders began the work of the year by making a Corporate Communion. The Bishop was celebrant, and gave an introduction on the watchword for the year, Light. This service was followed immediately by a conference, when the work of the year was planned, classes announced and registrations made.

Classes.—The first class led by the Educational Secretary was the Faculty Class, consisting of four senior, four junior and four men leaders. Two normal classes were held in Advent, two in Epiphany and one Diocesan class in Lent. These classes had a membership of seventy-nine, fifty-nine of whom led classes. Ten led classes in outside parishes as well as in their own. Six of these classes were for men and women, one for

young men. Seventy-nine classes in all, with a total membership of 921, 327 of whom had never been in a Mission Study class before. Several leaders trained in Senior classes led Juniors; these were reported to the Juniors.

Special mention is due all of these fifty-nine leaders. I think with especial thankfulness of those who, having taken a course for the first time this year, went back into their own parishes, formed and led classes, simply because the Love of Christ constrained them—because they could set no limit to the way He should use them as channels of His Grace. I wish I could report the work of the fifty-nine leaders individually, but time permits the mention of only four, to whom special thanks are due. Mrs. Arthur Van Harlingen, who led two classes in her own parish, two in other parishes, and the Cambridge Conference class. Among the results of the latter were two classes led by members of that class, and the gift of $50 for a scholarship for the Church Conference of 1916. Miss Lydia West led seven classes during Lent, among them the Bishop's Bricks Class, from which came the request that the chairman of the Bishop's Bricks Fund be appointed an Educational Secretary so that the organization may have closer connection with the educational work. We gladly welcome Mrs. Thomas as an Educational Secretary. Mrs. Ralph Hayes, Parish Educational Secretary for Grace Church, Mt. Airy, which parish holds the banner for the year, having four leaders trained in the Diocesan course and leading classes. Mrs. Hayes also led a class in another parish; carried the Pennsylvania course and method to Canada, leading a Normal Class of twenty in Quebec, for that Province. Through her leadership and enthusiasm the Educational work of the Diocese is being put on a financial basis.

Open Meetings.—Educational Day was observed in January, over 300 attending the conference and classes. A pageant, the Mission of the Church to the Nations, was given for the first time that day, and afterwards in seven parishes. Two open sessions were held, one in March on the Mission of the Church in Philadelphia to the Italians, another in April on its Mission to the Negroes. In both there was opportunity for these people to speak for themselves, and those present were convinced that they not only needed us, but we needed them—the contribution of their lives to the Church.

Alumnæ.—New members of the Normal Classes have been received into the Mission Study Class Alumnæ. The Alumnæ has held its two regular meetings, continued to support a priest and a catechist in China, and has made various other gifts of money.

Publications.—The Church Missionary Calander for 1916 made $450 over and above expenses, to be sent to the Board of Missions through the Pennsylvania Branch of the Women's Auxiliary, to apply on our apportionment. In addition, the Educational Department has published a pamphlet by the Bishop on the authority of Creeds, and this spring will publish a book on The Mission Study Class, its Message and Methods, by the Educational Secretary.

Extension.—The Pennsylvania course has been carried beyond the limits of the Diocese, not only in Canada, by Mrs. Hayes, but to Richmond, Va., where the Educational Secretary led a class at the Provincial Synod. Also in Washington, D. C., where five sessions of the course were given to a drawing room class of forty-three, and the pageant to a large audience. A New Jersey Normal Leader took the course in one of our Normal Classes. In Louisiana the course was given by correspondence.

Twelve Parish Educational Secretaries were appointed this year, making the present enrollment ninety.

In mid-Lent a list of questions was sent to each Parish Educational Secretary. The replies form the basis of this report.

Prayer has been the tool with which the work was done. Every class has had its intercessor. All normal classes and most parish classes close with a Corporate Communion.

Perhaps the most memorable class of the year was the Sunday morning class at St. Luke's, Kensington, from which a trained nurse volunteered for service, and is now working under Father Lobdell in the North Carolina mountains.

These are the outward signs of the growth of the Educational work in the Diocese this year, the watchword being Light. In the preparation for and conduct of the classes, the work of meditation has been especially stressed: "Bible reading, with attention, ending with prayer," as a necessity in the missionary life. In 1912, when the Bishop first spoke to us, he said, "we study the lives of missionaries that we may learn to live missionary lives." And at the beginning of this year he said, "live the missionary life through every day. Take the experience in which you have been set, and saturate it with the intention to witness to Jesus Christ." At the close of the Washington class a woman wrote to me, "I have been baptised again with the light of enthusiasm, love and fellowship." This has been said in different words by dozens of women. The study class has formed and cemented friendships, called men and women into the Church, sent them on errands of love and mercy, for its sole purpose is "To know Christ and to make Him known."

GIFTS

Study Classes:	
To the Educational Secretary, from the Pageant Party	Books
To the Bishop, for work in the Diocese	$338.21
For St. Agnes Hospital, Raleigh	2.40
Scholarship for Church Conference	50.00
For Fr. Harrison, St. Andrews', Sewanee	8.50
For work among Negroes	17.00
	$416.11
From Church Missionary Calendar, to apply on apportionment	$540.00
From Alumnæ:	
Christmas present for Trade School, Ichang	25.00
Salary Chinese Priest and Catechist	312.00
To Bishop Kinsolving	55.00
To Women's Auxiliary:	
Foreign Committee	10.00
Indian Committee	10.00
Colored Committee	10.00
Domestic Committee	10.00
Total	$1,388.11

On May 2d, the closing session for all Mission Study Classes was held at the Church House. This was our Thanksgiving Session, "Rejoicing in the Light." Reports were heard from Senior, Junior and Men's classes. The gifts were presented.

Dr. Arthur R. Gray, Educational Secretary of the Board of Missions, Dr. W. H. Jefferys and the Bishop were the speakers. The session closed with the Litany for the

Church, then the Bishop dismissed us with his blessing.

The Educational Secretary desires to record her gratitude to Mr. Morris Stroud for his interest in the work of the department and for the services of his secretary.

To the president of the Women's Auxiliary for her support and co-operation.

To the Rev. Frederick D. Ward for his counsel and work as intercessor.

To the Bishop for his presence, his blessing, his simple, direct teaching that has sent us on our way "rejoicing in the Light."

To the fifty-nine leaders, who have given themselves to bear witness of the Light."

Above all, to Christ, the Light, to whom we bring, in joyful thanksgiving, all that by His Grace and our endeavor has been accomplished.

ADELINE AVERY PILSBRY,
Diocesan Educational Secretary.

EXTRACTS FROM THE REPORT OF THE SOCIAL SERVICE COMMISSION FOR THE YEAR 1915-1916

The work done by the Commission in regard to the problem of the boarding and rooming conditions of girls in this city, which has resulted finally in the formation of "The Philadelphia Bureau of Boarding Houses for Girls," will be found in the issue for May and June of THE CHURCH NEWS.

The Commission has kept in close touch with matters of national legislation of interest to the diocese, particularly in reference to two proposed measures now before Congress, such as the Smith-Hughes bill, to establish a federal censorship for motion pictures, and the bill to establish uniform marriage and divorce laws in the United States. In regard to this latter measure, marriage and divorce, the Commission has urged the Senators and Representatives from this state to aid in the passage of this much-needed reform.

In matters of state legislation January 1, 1916, marked the introduction of two laws of far-reaching social importance. One, a Child Labor Law, requires that boys and girls under sixteen years of age who are employed shall receive eight hours of schooling each week. In order, therefore, to bring the importance of the subject of vocational training before the clergy of the diocese, the Commission sent out a circular letter regarding the matter, and enclosed catalogues of the public evening schools, both elementary and high, and of other educational institutions in the city.

The Commission felt, and still feels, that there is a great opportunity before the clergy of the Church to direct attention toward vocational training and continuation courses, and to urge boys and girls to better themselves by making use of the wealth of educational opportunities existing in this city. The Commission would here call the attention of all those interested to a pamphlet, entitled "A Survey of Opportunities for Vocational Training in and near Philadelphia," by Jane R. Harper, published by the Philadelphia Education Association.

The Workmen's Compensation Act is the second of the laws which have been referred to as going into effect on January 1st, and inasmuch as the clergy, musicians and sextons are all considered as coming under the provisions of this act, a letter explanatory of it was prepared and sent to the rectors and accounting wardens of the several parishes. There has been a general compliance with the law.

Certain recommendations on divorce, delivered by Francis A. Lewis, Esq., before the Clerical Brotherhood, are being drafted into a bill by a member of the Commission, to be introduced at the next session of the State Legislature.

Mention was made in the last annual report as to what has been done by the Commission concerning work among the negroes. This work has been continued and is in process of expansion.

Two delegates from the Commission attend the meetings of the Central Labor Union. This body, we are glad to note, is beginning to realize that the Church is interested in labor problem, and has asked the Commission to use its influence for, and to cooperate in, the attainment of certain objects, notably the printing by Congress of the Report of the United States Commission on Industrial Relations. This the Commission did, urging the Representatives from this city to vote for the measure.

On December 9, 1915, a Quiet Day for Social Workers, conducted by Bishop McCormick, of Western Michigan, was held at Old St. Paul's Church, under the auspices of the City Mission and Commission. The topic of the afternoon conference, which was well attended and fruitful of good results, was "The Church's Need of the Social Worker and the Social Worker's Need of the Church."

A member of the Commission has been appointed by the Bishop to represent the Church at the meetings to arrange for the Exposition, "Philadelphia To-Day and To-Morrow," and the Commission is also represented by an exhibit.

During the winter in all these forms of activity the Commission has been benefited by constant consultation with the Bishop, who has regularly attended the meetings.

It is desired now to mention a work of far-reaching importance done, not under its auspices, but by a member of the Commission, the Rev. Dr. L. C. Washburn, rector of Old Christ Church. The work is a social survey of his parish, and is, so far as known, the first painstaking and thorough survey of this character to be made in the diocese. Surveys of a similar nature have been made in other cities, notably Trinity Parish, New York, and it is hoped that now, as the example and impetus has been given in Philadelphia, that this method will be largely followed in our own city. In this connection we desire to call attention to a rural survey of three townships in Bucks County made by the Rev. J. M. Hayman, under the supervision of the Bishop.

There has been a perceptible increase of interest in social service in the diocese during the year. At the clerical luncheons there have been several speakers by whom the social point of view has been presented as a necessary and legitimate plan of action for the Church. It has also been the policy of the Commission to use all possible agencies to make known its work, and during the past year it has been greatly helped in this respect by the opportunity to use the columns of THE CHURCH NEWS, wherein the diocese has been informed from time to time of the Commission's doings. The chairman, secretary and the members generally have addressed parish gatherings and preached social service sermons from time to time. It is hoped that during the coming year it will be possible for this latter form of propaganda to be augmented. The members of the Commission, both clerical and lay, will be only too glad to visit any of the parishes to explain the nature of social service work and the aims of the Commission.

It now seems fairly established that Christian work falls easily into three divisions—namely, missions, religious education and social service. The diocese has already organized its work along

these lines, and we believe that the time is not far distant when parishes will also carry on their active work under these three principal heads. Social service, which is the latest and perhaps the widest in meaning of these terms, has yet to assume its rightful place. That it has not done so is not due to the fact that there is no social service work going on in the parishes, for every parish is doing social service work, but, except in a few instances, the work does not come under the definite heading of social service. In spite of the possible ambiguity of meaning it would seem that this term has come to stay and that, therefore, parochial activity of this nature should take on a more definitely organized and specific form

Your Commission cannot close its report without referring to the subject of social justice. Every year the need becomes greater, and the cry from the worker more insistent, that the Church take a stand for justice and righteousness in the economic relations of men, especially in the relations between capital and labor. It is not the function of the Church to take sides in any dispute which may arise, but it is her duty to declare, like the prophets of old, the basic principles of Almighty God, as set forth by His Son, our Lord Jesus Christ, which pertain to this subject. The Church must posess the earnest hope that these eternal principles will be seized and acted upon by both sides. To speak not as an Arbitrator, but as a Forth-teller of the principles which lead to social as well as to individual salvation is the prophetic office of the Church of the Living God. As an excellent summary of the Church's position we would refer to the resolution on Social Justice, passed by the General Convention of 1913; a resolution which we regret has to a too large extent lain hidden in the Journal of that august body during the last three years.

BROTHERHOOD NOTES

Charles E. Beury has resigned as secretary of the Philadelphia Local Assembly of the Brotherhood and Mr. Walter M. Kalmey, of Epiphany Chapter, Sherwood, will take his place. Mr. Kalmey will give all his time to Brotherhood matters, having his headquarters in the national office of the Brotherhood at the Church House.

Mr. Kalmey will be glad to confer with the members of the Brotherhood at any time.

The Junior examination on "The History and Work of the Brotherhood" was held on Saturday, May 6th, and the contestant passing the best examination will have his transportation paid to and from the National Convention of the Brotherhood in Cleveland, next October.

GIRLS' FRIENDLY SOCIETY

Mrs. George C. Thomas has presented the Girls' Friendly Society with the house at 2052 Catherine Street, to be used as a boarding house for girls, and to be called "The Girls' Friendly Society Bessie Thomas Memorial Lodge." It is proposed to open the Lodge about September 5, 1916. It will accommodate 35 girls and the board will probably be from $4 to $6 per week. Applications for board can be made by letter to the House Mother, Miss Wurtele, 228 Queen Lane, Germantown. Further information can be obtained from the Diocesan President, Miss S. D. Wilson, 909 Clinton Street, Philadelphia, who is acting chairman of the Lodge Committee.

The Girls' Friendly Holiday House at Cape May will open for the season on Saturday, June 17th, and will close on September 12th. It is earnestly hoped that many associates and friends will visit the house on the opening day, as it marks twenty-one years of Holiday House work in Cape May, and it is planned to celebrate the great event in a very special way. The house and grounds are in excellent condition, ready for the several hundred members who spend their happy vacation days at Cape May. An effort will be made to again reduce the mortgage, and a fair will be held in July.

CONFIRMATIONS

By the Bishop of the Diocese

From April 16, to May 18, 1916

April

16. St. Peter's Church, Philadelphia. 35
St. James' Mission, Moore..... 7
(For All Saints', Darby)..... 4
Christ Church, Ridley Park..... 18
(Roman Catholics received)... 1
18. St. Paul's Church, Overbrook, Philadelphia 22
19. Home for Indigent Women, Brown's Farms..... 7
Chapel of the Almshouse, Holmesburg..... 25
Church of the Holy Trinity, Philadelphia 62
20. Christ Church, Germantown Philadelphia 26
22. In the Bishop's private chapel for All Souls' Church for the Deaf, Philadelphia..... 1
St. Mark's Church, Philadelphia 67
23. Christ Church, Philadelphia 29
(Roman Catholics received)... 1
30. St. Stephen's Church, Philadelphia 16
Trinity Mission, Swarthmore.... 5

May

18. In the Bishop's private chapel for Christ Church, Ridley Park. 1

By Bishop Van Buren

From February 13th to April 30th, inclusive

Feb. 1916.

13. Evg. Willow Grove—St. Anna's. 5
20. A. M. Philadelphia, St. Simeon's.. 45
P. M. Philadelphia, All Souls'.... 11

April, 1916.

2. A. M. Ardmore, St. Mary's..... 13
P. M. Parkesburg, Association.... 0
5. Evg. Philadelphia, St. George's, Richmond (received 2) 1
7. Evg. Philadelphia, Transfiguration..... 4
9. A. M. Philadelphia, St. Mark, Frankford..... 24
Evg. Philadelphia, St. Jude and the Nativity..... 19
12. Evg. Norwood, St Stephen's.... 10
14. Evg. Collingdale, Trinity..... 17
16. A. M. Philadelphia, The Saviour.. 52
Evg. Rosemont, Good Shepherd. 37
17. P. M. Philadelphia, The Saviour (private)..... 1
Evg. Clinton Heights, St. Stephen's 14
18. P. M. Philadelphia, Holy Trinity. 1
Evg. Philadelphia, Grace..... 10
22. A. M. Philadelphia, St. Michael and All Angels (private)..... 1
24. Evg. Philadelphia, St. Matthew's 19
26. Evg. Philadelphia, St. Michael and All Angels (received 2).... 53
30. A. M. Phœnixville, St. Peter's... 19
P. M. Downingtown, St. James'... 5

May, 1916.

7. Evg. Rockdale, Calvary..... 11

Total.....372
Previously reported.....567

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

Editor
REV. JOHN MOCKRIDGE, D.D.

Assistant Editor
J. VAUGHAN MERRICK

Business Manager
CHARLES H. CLARKE

Address all communications for the Editors to
REV. JOHN MOCKRIDGE, D.D.,
2210 Sansom Street, Philadelphia

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CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Episcopal Appointments for June

Thursday, June 1. Ascension Day

CONVOCATION OF NORRISTOWN.

Evg. PHILADELPHIA—*St. Alban's Church, Olney*. . . The Bishop

Sunday, June 4. Sunday after Ascension Day

A. M. MEDIA—*Christ Church* . . . . . The Bishop
P. M. DARLINGTON—
P. M. PHILADELPHIA—*St. Luke's Church, Germantown*, The Bishop Suffragan

Sunday, June 11. Whitsunday

A. M. KENNETT SQUARE—*Church of the Advent*. . . . The Bishop
P. M. CONCORD—*St. John's Church* . . . . . The Bishop
A. M. PHILADELPHIA—*St. John's Church, Kensington*, The Bishop Suffragan
Evg. MARCUS HOOK—*St. Martin's Church*, The Bishop Suffragan

Sunday, June 18. Trinity Sunday

A. M. ORDINATION at *Church of the Advocate, Philadelphia*, The Bishop
P. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, The Bishop
Evg. MORTON—*Church of the Atonement*, The Bishop Suffragan

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

June 3. Saturday

Brotherhood of St. Andrew. Annual Spring Meeting of the Local Assembly at St. John's Church, Lansdowne, afternoon and evening. Supper served in the Parish House at 6 P. M.

June 7. Wednesday

Meeting of the Joint Boards of the Divinity School, at the School Building at 2.30 P. M.

June 8. Thursday

Annual Commencement of the Divinity School at the Church of the Atonement, Forty-seventh and Kingsessing Avenue, at 10.30 A. M. Preacher: the Rev. George William Douglas, D.D.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section at home of Mr. O. L. Munn, 1143 South Fifty-eighth Street.

THE GEORGE C. THOMAS MEMORIAL CHAPEL

THE GEORGE C. THOMAS MEMORIAL

The Church of the Holy Apostles, Philadelphia, is about to begin building the new Chapel of the Mediator, Fifty-first and Spruce Streets, which is to be a memorial to George C. Thomas. Mr. Walter H. Thomas, a nephew of Mr. Thomas, has the plans under preparation. The accompanying picture is a preliminary sketch. The exterior material is to be Chestnut Hill stone with Indiana limestone trimming. The interior to be also of Indiana limestone.

The clergy of the Church were asked to send in one dollar apiece, and from all over the land the contributions came—given gladly to honor one who did so much for the Church in many ways. It has been suggested that a great many lay people who cannot give largely would like to give a small contribution. To all such the committee wishes to say that it is the many gifts and givers who will make this a real and a really rich memorial.

Building will begin in June. It is hoped that those who purpose to contribute will do so as speedily as possible to Mr. George Wharton Pepper, Treasurer, Land Title Building, Philadelphia.

SOCIAL SERVICE NOTES

"PHILADELPHIA BUREAU OF BOARDING HOUSES FOR GIRLS" FORMED.

The Social Service Commission of the Diocese is glad to announce the formation of an organization to aid in the solution of the problem of boarding and rooming of girls in the city, to be known as "The Philadelphia Bureau of Boarding Houses for Girls."

On May 12th a meeting was held at the Church House of those interested in this subject, representing many of the organizations and religious interests of the city, and Miss Louise R. Hemenway, executive secretary of "The Association to Promote Proper Housing for Girls" in New York City, was the principal speaker. She described the work done in New York, and outlined what could be done in Philadelphia if an organization were effected here. Reports stating the different divisions of the work to be done in Philadelphia were also made by Miss Gilette of the Travelers' Aid Society, and by Miss Morris of the Welfare Department of the Curtis Publishing Company.

As an outcome of this meeting the Philadelphia Bureau referred to above has been formed and work will be begun immediately, along the lines described in the May issue of THE CHURCH NEWS. Miss Gilette will be in charge and the office will be located at 1309 Arch Street. This new bureau will be in need of both volunteer workers and contributions.

THE PRESENTATION SERVICE OF THE CHILDREN'S EASTER OFFERING

A very large congregation filled the Church of the Atonement, Forty-seventh Street and Kingsessing Avenue, Saturday P. M., May 13th, to participate in the annual Presentation of the Sunday-school Missionary Offering. Representatives of about 130 of the schools of the diocese were present, many of them coming from the most distant parts of the diocese. It was in every sense a gala occasion. The

large Lenten choir of the parish led the singing. Addresses were made by Bishop Rhinelander, the Rev. Mr. Van Etten of Christ Church, New York City; the Rev. F. S. Moore of Calvary Church, Germantown, and Mr. Schreiner, rector of the Atonement. The Rev. Mr. Caley read the report of the offering. This revealed, in the total, the largest amount ever given at this service and showed that the amount already received would be very much in excess of any total sent from the children of this diocese. A comparison of figures is interesting. In 1915 at the service there was reported about $30,500; before the books of the treasurer were closed in August additions were made which brought up the total for the year to about $33,500, 168 schools sharing in the offering. At the service in 1916 over $35,000 was actually laid on the altar by 128 schools (and before the following Tuesday—when this account was penned —over $2,000 was added to it; possibly when this appears in print the total will be $40,000). Any way, all records are broken and the children of the diocese can be justly proud of their accomplishments in the cause of missions.

B. S. S.

SPECIAL APPOINTMENTS OF THE BISHOP

JUNE

1. 10.00 A. M. Preaching at St. James' Church, Philadelphia.
   4.00 P. M. Dedication at Orthopedic Hospital
6. Evg. Witherspoon Hall: Commencement of the Episcopal Academy.
7. 7.00 P. M. Annual Banquet of the Musical Teachers' Association.
8. A. M. Commencement of the Philadelphia Divinity School.
12. 1.00 P. M. Meeting of the Trustees of the Williamson Estate.
    2.30 P. M Junior Clergy at the Bishop's House.
15 to 17 Retreat for Candidates for Ordination.
20. Harvard Class Day Celebration—Twenty-fifth Anniversity.

The Rev. Joseph H. Earp, rector of St. Paul's Memorial Church, Fifteenth and Porter Streets, was the preacher at the Sunday-school Presentation Service of the Diocese of Bethlehem held in St. Stephen's Church, Wilkes-Barre, Saturday, May 13th.

REPORT OF THE COMMITTEE ON THE PROPOSED AMENDMENTS TO THE CONSTITUTION OF THIS CHURCH

To the Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania.

Your committee, to whom was referred the amendments to the Constitution of this Church proposed by the General Convention and now awaiting ratification at its next session in October, was appointed in 1914, but made no report at the last Convention, as they thought it would be of greater service to present their conclusions in this Convention by which the deputies to the General Convention are to be chosen.

Since the appointment of the committee two of its members have died, the Rev. Horace F. Fuller and Edward F. Pugh, Esq., and the committee have been deprived of their valuable assistance.

The amendments upon which we are to report are printed in full in the *Journal* of 1914, pp. 32-34.

The first provides for the election of the Presiding Bishop by the concurrent action of the House of Bishops and the House of Deputies. His term and tenure of office and his duties are to be prescribed by Canons of the General Convention. In case of a vacancy occurring between the meetings of the General Convention, the Bishop next in seniority having jurisdiction in the United States succeeds to the office until the next meeting of the General Convention.

Your committee recognize the need of some such provision for the election of a Presiding Bishop considering that under the present method of seniority, the rather exacting duties of a Presiding Bishop must usually be performed by one who has reached an advanced age and often by one who is physically incapable of performing them.

In this connection it may be well to note that, from the death of Bishop White in 1836, to the accession of the present Presiding Bishop, there have been eight incumbents of the office and the average age at which they succeeded to the office was seventy-four years and the average at death nearly eighty-three years, while one-half of them before their death were physically incapable of performing the duties of their office.

For more than twenty years the General Convention has had this subject before it and on three occasions has passed amendments of this article which have failed of ratification in the succeeding Conventions.

The present amendment is the fourth attempt. Your committee approve the proposed method of electing the Presiding Bishop, but are not agreed as to the wisdom of the proposed method of filling a vacancy in the office which may occur between the meetings of the General Convention. A part of the committee believe, in that case, the senior Bishop should act until next meeting of the Convention, while the rest approve the method provided in the proposed amendment.

The second amendment proposes to change the date of the meeting of the General Convention from the first Wednesday of October to the Wednesday after the first Sunday. This would, on an average, push forward the opening of the Convention three days. As the Constitution already allows each Convention to fix the date of the meeting of the next Convention, it seems to your Committee, scarcely worth the time and attention of the two Houses of the Convention, at two different meetings, and the expense and trouble of sending notifications to each diocese of this great Church for their action in order to make this insignificant and seemingly unnecessary change.

The third proposed amendment is in the form of a proviso added to Article IX, which at present reads as follows:

"Presbyters and deacons shall be tried by a court instituted by the Convention of the diocese or by the ecclesiastical authority of the missionary district in which they are canonically resident;" the amendment proposes to add: "*Provided, however*, That the General Convention may by Canon provide for a change of the place of trial."

It is understood that this was proposed to help out Section 1 of Canon XXXI (Canons of 1910), which provides, that if a minister belonging to any diocese should have conducted himself in any other diocese so as to be liable to presentment, notice shall be given to the diocese where he is canonically resident, and if that diocese shall omit for three months to proceed, or request the diocese where the offence was committed to proceed, it shall be within the power of the diocese where the offence was committed to institute proceedings; which Canon, however, contravened Paragraph 1 of Article IX, of

the Constitution as it stood. The phrase, however, to "provide for a change of the place of trial" is not broad enough to include the preliminary proceedings of inquiry and presentment, nor does a change in the *place* of trial change the nature of the court which conducts the trial or the authority under which it is constituted.

The court will still be required by the Constitution to be one constituted by the Convention of the diocese where the delinquent is canonically resident, and to provide that the court may sit somewhere outside the limits of the diocese under whose Canons it is appointed results in nothing but an unbearable increase of expense and a multiplication of the chances of escape for the offender. What is needed is an amendment providing *simpliciter* that the offender may be proceeded against and tried *either* in the diocese where he is canonically resident or in that where the offence is committed, but that he shall be subject for the same offence only to the penalties first imposed by either court.

The fourth proposed amendment provides that the Tables of Proper Psalms and Selection of Psalms in the Prayer Book may be amended at any session of the General Convention.

Your committee think this an unwise provision, as it would make it altogether too easy to change and invite frequent change.

The like provision was extended to the Lectionary in 1877. Up to that time there had been no change for nearly ninety years, but since then scarcely a Convention passes that some change, often of little value or consequence, is not proposed, and we have had at least three complete revisions to the Lectionary, and in some cases, as at present, two different Lectionaries in use at the same time, providing often four alternates to the Prayer Book lessons to be read from any one of four different versions or revisions of the Bible.

The committee ask that this report be referred to the deputies of this diocese to the General Convention and offer the following resolution: "*Resolved*, The committee be discharged from further consideration of the subject."

(Signed) L. M. ROBINSON, Chairman
H. B. WRIGHT.
HAROLD GOODWIN.

THE ALTERATIONS AT THE CHURCH OF THE ASCENSION

The trustees of the diocese having decided that the Watson Legacy shall be used in remodeling the Church of the Ascension, Broad and South Streets, which is to be re-named St. Mary's, the following items taken from the May issue of the parish magazine will be read with interest. (It should be noted that the matter of this becoming the "Diocesan Church" is still undecided—at least it is in abeyance—and that approval of that plan will not be asked before the Convention of 1917.)

A meeting was held at the church last month of a committee of the Architectural Commission of the Diocese and the architectural firms to whom the additions and improvements to the church will be intrusted, to consult as to what changes should be made and as to their character. The general conclusion was reached that the church should remain substantially as it is, except that the chancel should be extended, if there is sufficient funds to do so. When possession is obtained of the corner property, the store now standing on it will be torn down and the church extended in that direction to South Street. This will give the church the front it has always needed, and allow of a tower being built at the corner of the two streets which will add immensely to its beauty and prominence, and of course afford space for a belfry which we have always wanted to have.

As the corner lot extends further west than the church it will also permit the formation of a chapel at that end of the building to which the altar now standing in the west aisle can be removed. This will increase the seating capacity of the church and provide a real side chapel.

There are other improvements which it is hoped will follow, such as the erection of a really handsome altar and reredos in the chancel, making the floor fireproof, putting a better flooring under the pews, introducing electric lighting, filling all the vacant windows with handsome glass, etc. Our parish building and the vestry room ought also to be enlarged. These things, we trust, will all come in time. And they will be certain to come if the change in the relations of the church results in bringing to it a greatly enlarged congregation, as we trust it will.

The formation of the Diocesan Church may be somewhat delayed, as the Bishop wants to consider more carefully its constitution. But we are authorized to say that when it is constituted the present rector's connection with it will continue. He will be on the clerical staff and act as pastor of the congregation. This will answer many questions which have been asked as to whether or no he was to remain with the church.

———

EMMANUEL CHURCH, QUAKERTOWN

[The following note is inserted to bring the accounts already published in THE CHURCH NEWS concerning the work at this point down to date. —ED.]

First may I make a correction. Of the communicants reported (there are about fifty), thirty-five have received Communion during the past year. The article says "have been received," which would create quite a mistaken impression.

St. Mary's Guild, of which mention was made, now numbers thirty-five, and begins with a silent period for prayer.

The branch of the Woman's Auxiliary, so kindly encouraged by the women from St. Clement's branch, now numbers forty-five, and their United Offering for the past six months amounted to about $40. There have been monthly "Missionary Teas" given by the wife of the missionary, and addressed by most interesting speakers. Ninety garments were made for the Belgian Relief, twelve operating gowns for use in a nearby hospital, and during the summer the members are planning to fill a box for the Indian work in Wyoming in which Mrs. Baird Cooper has interested them. The Boys' Club numbers thirty, and we are planning for a Junior Club in the fall, also for a Men's Club and a Choral Society. These are all community activities. To furnish the leadership and home for such activities seems to me the very thing for which the church should exist in any community such as this—where all these things are obviously needed.

JOHN M. CHATTIN.

———

Early in May Bishop Brent was a visitor in Philadelphia for a few days as the guest of Mr. and Mrs. George Wharton Pepper at their country home at Devon. During his visit the Bishop preached one Sunday morning at St. Mark's Church, Philadelphia.

Officers of the Convention and Diocese

Bishop of the Diocese and President Ex-Officio:
THE RT. REV. PHILIP MERCER RHINELANDER,
D.D., LL.D., D.C.L.,
The Church House, Twelfth and Walnut Streets

Bishop Suffragan of the Diocese:
THE RT. REV. THOMAS JAMES GARLAND, D.D., D.C.L.
The Church House, Twelfth and Walnut Streets

Secretary to the Bishop:
THE REV. A. J. ARNOLD
The Church House, Twelfth and Walnut Streets

Secretary of the Convention:
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2640 East Huntingdon Street

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NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

***** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.**

FOREWORD

In closing another year of this department the editor wishes to thank his brethren of the clergy, and laymen not a few, who have made possible the little he has been able to accomplish in these columns. Most of his publishedi tems have been gathered from the parish papers with which he has been supplied, and for those who thus regularly remember him his particular thanks are due. No one is more conscious than he of the failure to make this department more nearly like the ideal. He has tried to do the best he knows how and, if asked by the authorities to continue, will endeavor to keep on trying. Should any one promise more?

B. S. S.

The Summer School under the auspices of our Provincial Board of Religious Instruction at South Bethlehem, Pa., in the last week in June, announces a most attractive program. The sessions are intended "for all engaged in religious instruction, clergy as well as laymen, superintendents and leaders of work with young people." Bishopthorpe Manor is the place, and June 26th to 30th the dates. The enrollment fee is $2, to be sent to Mr. Clarence E. Wyant, South Bethlehem, Pa. Very moderate rates for board and lodging are asked (for the week, $6; per day, $1.50; per meal, 35 cents). Among the lecturers announced we note the name of the Rev. Dr. Foley. Bishop Rhinelander has also promised to attend during the week. For any who can attend it will be found most helpful.

The Church Club of the diocese closed its season with a most interesting "Club Night" in its rooms in the Church House Monday evening, May 15th, the chosen topic for discussion, "Rented Pews or Free Churches?" attracting an unusually large attendance and provoking an animated debate.

The Quaker City Chapter, D. A. R., has decided to give the credence in the Memorial Chapel at Valley Forge in memory of a deceased member, Mrs George W. Kendrick. It will be placed on the epistle side of the sanctuary, between the altar and the wall. It is to be constructed of Indiana limestone and above the stone shelf will be a carved canopy of very beautiful design, in harmony with the reredos. The memorial inscription will be carved in the stone above the shelf.

St. Stephen's Church, Bridesburg, Bridge and Melrose Streets, is rejoicing that at Easter the conditional gift of $3,000 was presented with the offerings of the people—all the conditions having been met—so that the mortgage fund amounts to $6,623.43 towards the $9,000 which must be raised. The largely attended congregational meeting after Easter with its gratifying reports from all the societies of the parish showed the advances St. Stephen's is making under the inspiring leadership of its rector, the Rev. Henry Paynter.

At Grace Church, Mt. Airy, a sanctuary lamp of gothic design, the gift of Mr. and Mrs. G. Harry Davis, was dedicated on Easter Even. On the first of May in the same parish Mr. Percy Chase Miller, A.M., A.A.G.O., undertook the duties of organist and choirmaster. Mr. Miller is a Philadelphian (a son of Mr. Leslie W. Miller, head of the School of Industrial Art), a Harvard graduate—A.B. and M.A.—and has had extensive musical training abroad, enjoying the advantages of cathedral training under T. Tertius Noble at York Minster. He has recently been assistant to Mr. Sears at St. James', Philadelphia.

The rector of the Church of the Transfiguration, Philadelphia, the Rev. Royden K. Yerkes, D.D., has written an essay on the Holy Communion, A Study in the Christ Life. By kind permission of the author, it was reprinted in the May issue of the parish magazine of the Church of the Saviour, West Philadelphia.

The Building Fund of St. Paul's, Chestnut Hill, having reached the goodly sum of $60,000, it has been decided by the rector and vestry to proceed immediately upon the selection of appropriate plans; the intention being to invite a competition among the leading architects of the country.

The Philadelphia Association of the Alumni of the Virginia Theological Seminary met at the Hotel Dupont, Wilmington, Del., Thursday, May 4, 1916. The supper was served at seven o'clock and the business meeting followed. The Rev. J. Thompson Cole, president, presided. The dean of the Seminary, Rev. Angus Crawford, D.D., made an address and spoke of the hopeful outlook for the Seminary. The next meeting will be held in Philadelphia the first Thursday in November.

The Rev. Joseph P. Morris, vicar of the Prince of Peace Chapel, has been granted a six months' leave of absence. He sailed for France on Saturday, May 6th, intending to volunteer for the ambulance work of the Red Cross. A few days prior to his departure he was tendered a complimentary luncheon at the City Club by a dozen or more of his personal friends, for the most part fellow students with him at the Philadelphia Divinity School. Profs. Heffern, Foley and Montgomery of the School were present as guests.

During May the Rev. Andrew D. Heffern, D.D., has been assisting the rector of the Church of Our Saviour, Jenkintown, by officiating at St. Anne's Chapel, Willow Grove. Mr. Rudderow, a member of this year's graduating class at Alexandria, has accepted a call to the curacy in this parish and will enter upon his duties immediately after his ordination to the diaconate the middle of June.

Among the clerical visitors at the recent diocesan convention was the Rev. Arthur Rogers, D.D., rector of St. Mark's, Evanston, Ill., sometime rector of Holy

Trinity, West Chester. It was a source of genuine pleasure to all of Dr. Rogers' friends (that is, the entire diocese) to note how completely he had recovered from his distressing accident of last fall.

St. Philip's Church, Forty-second Street and Baltimore Avenue, the Rev. Clarence W. Bispham, rector, kept the seventy-fifth anniversary of its organization on the first Sunday in May and the three preceding days. On the Sunday Bishop Garland preached in the morning, and Bishop Rhinelander at Evensong confirming a class. The other features of the observance included a congregational dinner, a "Neighborhood Night" with addresses by rectors of adjoining parishes, including a Presbyterian pastor, and a service for the children.

Bishop Rhinelander, on Tuesday, May 2d, presided at a public meeting in the interests of the Actors' Church Alliance. Among the speakers was Mr. William H. Crane, at the time filling an engagement at one of the local theaters, whose address was replete with sound advice and most helpful suggestion. The Rev. Walter E. Bentley, a clergyman of our Church, general secretary of the Alliance, was also present and spoke.

The last of the Conferences for the clergy under the auspices of the Society for Sacred Study was held in the Assembly Room of the Church House Monday afternoon, May 15th, with the warden, the Rev. Dr. Perry, in the chair. The Rev. Benjamin S. Sanderson read a paper on "Anglican Orders: Are They Insufficient in Form or Lacking in Intention?" which was discussed by all present. It was decided to hold the next of these Conferences on Monday, November 6th, at 3 P. M., in the same place, when the Rev. H. G. G. Vincent will be the leader, the chosen topic being "The Episcopate from the Days of Christ to A. D. 325. The clergy generally are urged to attend these Conferences, the purpose of which is to discuss exhaustively and in a scholarly fashion controverted themes.

The Annual Service for members and associates in the Diocese was held in the Church of the Holy Trinity, Thursday evening, May 11th. Nearly 1300 were present, The sermon was preached by the Bishop of the Diocese, who took for his text Ephesians 4, 23: "Be renewed in the spirit of your mind." The offering was towards the support of the Holiday House at Cape May.

The Annual Service for the classes of Candidates in the Diocese was held in the Church of St. Jude and the Nativity on Saturday afternoon, May 6th. At least 550 children marched into the church, many carrying their Branch banners. The Rev. Llewellyn N. Caley addressed them on the meaning of the word "Candidate." The offering, $24, was given to St. Mark's Mission, Nenana, Alaska, where the work done by the children during Lent will be sent.

CANON ON CHURCH PENSION FUND

(As Completed at this Convention)

SECTION I. Adopted in 1915. In conformity with the resolution adopted by the General Convention of 1913, setting forth the principles upon which a pension system for the clergy of the Church and their dependents should be constructed, pursuant to which the Corporation of Church Pension Fund has been created to carry these principles into effect, the Diocese of Pennsylvania adopts the system of the Church Pension Fund.

Your committee therefore hereby moves the adoption of the remaining sections of the Canon as follows:

SECTION II. The ecclesiastical authority of the diocese shall appoint annually a committee to be entitled the Committee on the Church Pension Fund, and to consist of two clergymen and three laymen. The duties of this committee shall be as follows:

1. To furnish annually the Church Pension Fund the list of names of the clergy canonically resident in the diocese, and of the clergy canonically resident in other dioceses or missionary districts who may be licensed to officiate in this diocese, with a statement of the stipends received by each of said clergymen from any parish or mission in this diocese or other organization in this diocese, which either is subject to this Convention, or being engaged in religious or charitable work as a Church institution elects to come into the Church Pension Fund.

2. To receive from the Church Pension Fund annually a statement of the premiums necessary to be paid by each parish, mission or other organization, in order that the clergymen in receipt of stipends from them may be entitled respectively to pensions.

3. To inform the duly constituted authorities of each of the said parishes, missions and other organizations of the premiums payable by them, and of the time and manner of payment thereof.

4. To elect a treasurer who may or may not be a member of said committee, who shall be required to furnish a bond satisfactory to the committee and whose duty it shall be to receive from all of the said parishes, missions and other organizations the aforesaid premiums and to transmit the same to the treasurer of the Church Pension Fund.

5. To inform the Church Pension Fund from time to time of the clergy and the widows and minor orphans of clergy who may be entitled in respect of this diocese to receive pensions from the Church Pension Fund.

6. In general, to inform the clergy and laity of the diocese of the pension system created by the General Convention, and committed by it to the operation of the Church Pension Fund, whereby the clergy of the Church are assured of pensions as of right to themselves, in the event of old age or disability, and in the event of their death, to their widows and minor orphans, and to do all things that may be necessary or advisable in the premises, to the end that the moneys necessary to be paid by the parishes, missions and other ecclesiastical organizations may be full and systematically paid.

SECTION III. 1. It shall be the duty of the treasurer of the diocese to provide for the annual payment to the Committee on the Church Pension Fund of the premiums payable on behalf of the Bishop of the diocese, and also of the Coadjutor Bishop and the Bishops Suffragan, if there be such; he shall also pay the premiums payable on account of all stipends paid by the diocese to other clergymen.

2. It shall be the duty of the Board of Missions of the diocese to pay to the said Committee on the Church Pension Fund the premiums payable on account of all stipends received by clergymen from said Board.

SECTION IV. 1. It shall be the duty of every clergyman receiving a stipend or stipends, and the duty of every parish, mission and other organization as aforesaid, paying a stipend or stipends, to furnish a statement of such stipend or stipends to the Committee on the Church Pension Fund, whenever said committee shall, in writing, ask for such statement.

SECTION. V. 1. This Canon shall go into effect when the Secretary of the Convention shall receive notification from

the Church Pension Fund that the reserve fund of $5,000,000 for the purpose of the Church Pension Fund has been established; and that the dioceses, missionary districts and general boards or other general institutions of the Church have, by legislation, provided for entering into the pension system of the Church Pension Fund in number sufficient, in the opinion of the Church Pension Fund, to enable its system to go into operation; provided, that the number of the clergy canonically connected with said co-operating diocese or missionary districts, or whose stipends are wholly paid by said co-operating boards or general institutions of the Church, shall not be less than two thousand individuals.

IN MEMORIAM
Jane B. Hewson

The older members of the Church of the Ascension, Philadelphia, will regret to hear of the death of Miss Jane B. Hewson, in the ninetieth year of her age. Miss Hewson was long one of the most devoted friends of the parish and did most for it. She formed the Saturday Industrial School some thirty years ago, devised the work for the children to do, and the system of prizes and festival with "Fish pond," etc., which has been kept up ever since. At one time there were one hundred and fifty children in it, and though Miss Hewson was herself not larger than some of the smallest girls, she managed to keep perfect order both among the boys and girls. She founded, also, the Ladies' Aid Society, and St. Mary's Guild for young women, which has been merged into the Girls' Friendly Society. She was a regular attendant at the church services, never missing the early Sunday celebration as long as she was able to come to the church. When she could no longer do so, she returned to Christ Church Chapel, which was directly opposite her house, and in which she had previously been interested. For the last year or two she has not been able to leave her house. She was ever a liberal contributor to the church, constantly devising nice things for it or for its clergy.

We are sure that she has now entered into rest, and we pray that she may be richly rewarded for all her labors for God and for His Church. G. W. H.

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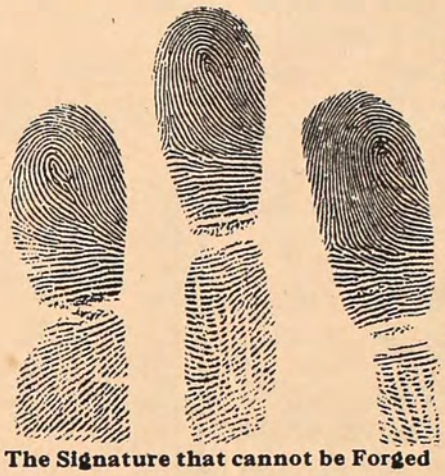

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Surplus and Undivided Profits	2,316,697.92
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THE THREE STAGES OF OUR RELATION TO MOHAMMEDANISM

By Miss M. E. Clarkson

The recent capture of Erzerum, with the campaign on the Tigris, and indeed, each successive event in the Near East, brings out the significance of the political rôle played by the Moslem people in this war. If Constantinople is eventually taken by the Allies, the religion of Islam will enter on a new phase of its relation to Christianity. The first period, marked by uncompromising hostility on both sides, ended with the taking of Constantinople by the Turks in 1476; and the second lasted while their possession of that city gave them, though alien and unwelcome, a place in the European group of nations and lent prestige to their exercise of authority over the Mohammedan world. Both periods, though each in a different way, were fraught with vast injury to Christianity, and the era now before us will bring likewise, we may be sure, its own peculiar menace, the extent of which can best be understood by the light of the two preceding. First, however, a word about the special characteristics of Islam as a religion.

With the exception of Buddhism, it is the only one of the great non-Christian religions which conceives of itself as having a mission to the world. Therefore, like Christianity, it cuts across local, racial and national differences in its inclusiveness. So much stronger, in fact, are the bonds of religion than of nationality that we are apt to speak of Mohammedan countries rather than Mohammedan nations. Even Buddhism by comparison tends to be racial and static and does not push its propaganda with the whirlwind impetus that has so often characterized Mohammedan zeal.

So that any general uprising among Buddhists in behalf of their religion, such as, from time to time during the last thirty years, was predicted among Mohammedans would be quite inconceivable among peoples of Buddhist faith. But, while Islam resembles Christianity in being dynamic, missionary, universal in aim, its ethical system is bound up with a mode of life that belongs only to a particular region and stage of civilization; and it has never been able to fasten its hold, except by conquest, on people that have passed beyond that stage, succeeding little better with the non-Christian of the Far East than with the Christians of the West. Yet it is a faith capable of

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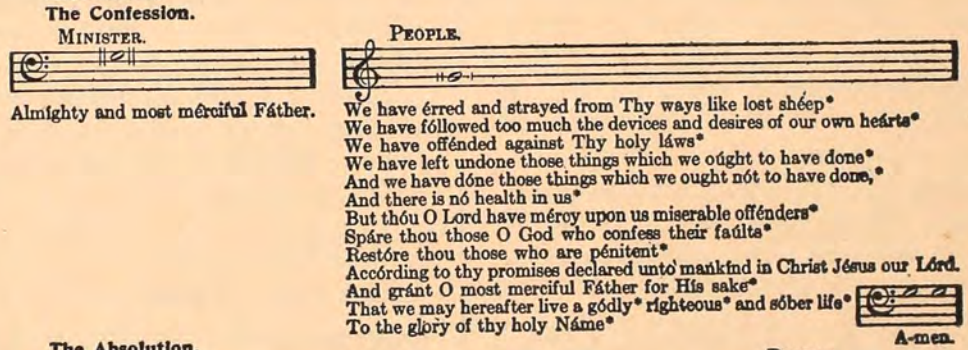
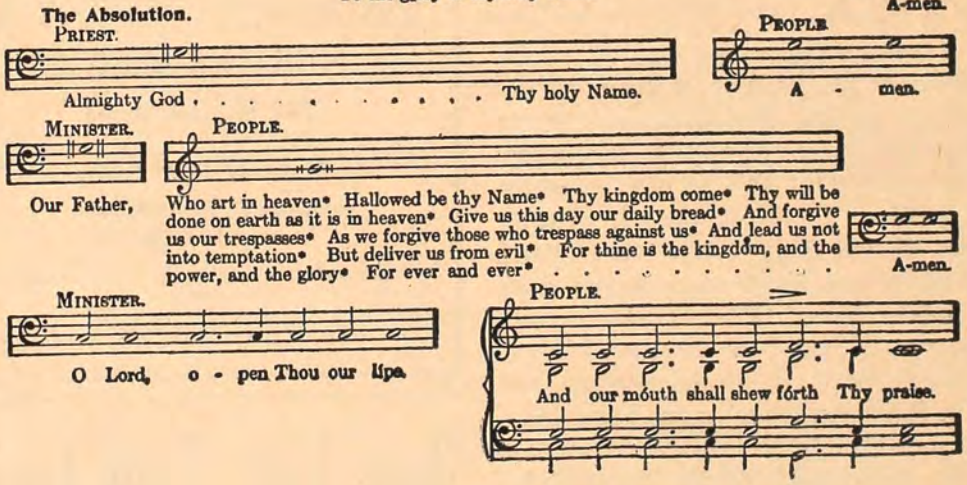
Exhortation.
The Confession.


MINISTER.
PEOPLE.
Almighty and most mérciful Fáther.
We have érred and strayed from Thy ways like lost shéep•
We have fóllowed too much the devices and desires of our own heárts•
We have offénded against Thy holy láws•
We have left undone those things which we oúght to have done•
And we have dóne those things which we ought nót to have done,•
And there is nó health in us•
But thóu O Lord have mércy upon us miserable offénders•
Spáre thou those O God who confess their faúlts•
Restóre thou those who are pénitent•
Accórding to thy promises declared unto mankind in Christ Jésus our Lórd.
And gránt O most merciful Fáther for His sake•
That we may hereafter live a gódly• righteous• and sóber life•
To the glory of thy holy Náme•
A-men.

The Absolution.


PRIEST.
PEOPLE.
Almighty God . . . . . Thy holy Name.
A - men.
MINISTER.
PEOPLE.
Our Father,
Who art in heaven• Hallowed be thy Name• Thy kingdom come• Thy will be done on earth as it is in heaven• Give us this day our daily bread• And forgive us our trespasses• As we forgive those who trespass against us• And lead us not into temptation• But deliver us from evil• For thine is the kingdom, and the power, and the glory• For ever and ever• . . . . .
A-men.
MINISTER.
PEOPLE.
O Lord, o - pen Thou our lips.
And our móuth shall shew fórth Thy praise.

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Philip M. Rhinelander
Bishop of Pennsylvania

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evoking many noble qualities, and the conversion to it of backward tribes is often marked by distinct uplift. Its intransigeant and fanatic temper is offset by an unworldly and democratic tendency.

Owing, however, in part to the particular epoch when it appeared in the world, in part to the nature of the races that successively adopted it, Mohammedanism from the beginning has been thrown into deadly conflict with Christianity, and has been able to inflict on her irreparable injuries. The persecutions of imperial pagan days did indeed cruelly afflict individuals and communities; but at no point was the Church so crushed that she could not emerge triumphant as soon as the trial was over. And such has always been her story, in contact with other religions; local and temporary affliction, but never repression in whole regions, except in the one case of Islam. That, from the first, was able to strike crippling blows and its animosity has never relaxed.

The struggle began during the lifetime of Mahomet, and within a hundred years of his death, Syria, Asia Minor and Mesopotamia, Egypt, North Africa and Spain, as well as the southeastern corner of France, had been torn from Christendom. A little later southern Italy and Sicily were overrun. To appreciate the magnitude of these losses, it should be remembered that the regions thus gained by the followers of the Prophet represented just that part of the Roman Empire where civilization had come earliest and where Christian thought had been most active and fertile. In all of these provinces, except Spain, high forms of Oriental civilization had grown up, in which, later on, Greek culture had securely taken root. Moreover, it had been implanted there, not, as in the West, by the Romans, but by the Hellenes themselves, and had borne fruit second only in importance to that produced in Attica and the Ægean Isles. And this Greek culture had, in its turn, been assimilated by Christianity, so that these provinces so favored in climate and situation had become the world's treasure house of literature and learning, of art and manners and religion.

In western Europe, on the other hand, not only was civilization much later in arriving, but barely a short four hundred years after that late arrival it suffered eclipse through the barbarian invasions. So that, three centuries later, when the

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Eastern provinces were wrung from the empire, a terrible disaster had indeed befallen humanity. In the general ruin, Constantinople (with its immediate dependencies) alone was able to preserve intact its threefold heritage of order, culture and Christianity. Had Mahomet been born either a few centuries earlier or later, the Roman Empire might have been strong enough to check the onset of his followers; but, as it was, the new faith made its appearance at the precise hour to profit by the empire's weakness. If history were not written so much from the point of view of the West, we should be mentally less acquiescent in the capture and occupation of the very home of civilization and Christianity. Yet there is scarcely another disaster in history to be compared with the rise of Mohammedanism in its entirely unforeseen and apparently unnecessary character, as well as in its far-reaching consequences. The barbarian invasions might have been predicted; they had been dreaded long before they occurred; we can see adequate cause for them in the circumstances of the age; but no explanations of the success of Mahomet quite account for it.

After this great disaster, it was inevitable that between the two religions there should be only the bitterest enmity. And this spirit everywhere evoked by contact with Mohammedanism was one of the most serious of the indirect injuries caused to Christianity. Take Spain, for instance, where the intolerance fostered by the long wars with the Moors culminated in the inquisition (as far as that was ecclesiastical, and not the mere cover of a needy government's effort to raise funds) and all the myriad evils of Spanish predominance in Europe. Even graver, however, in its result was the widening of the schism between East and West. This breach, perhaps, was not to be healed under any circumstances; but to trace the course of events is to realize how much the Moslem influence was responsible for keeping it open. After the iconoclastic controversy resulting from Moslem conquests in the East had aroused the East against the West, the presence of Moslem ships in the Mediterranean hindered that freedom of intercourse between the two which might have overcome bitterness; and, finally, the quarrels between the Crusaders and the Eastern Empire extinguished all hopes of reconciliation, and so befell the great tragedy in the Church's story, beside which the divisions

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resulting from the Reformation seem almost a minor issue.

The Crusade, while undobutedly contributing both to the development and the preservation of Europe, was a still further stimulus to this spirit of religious animosity, lending it even a certain dramatic quality, which we see reflected in popular literature as well as in such epics as the "Gerusalemme Liberata" and "Orlando Furioso." The same tendency was increased by an upheaval in Mohammedanism itself, caused by the conquest of the comparatively mild Saracens by the Seljukian, and these again by the Ottoman Turks—both alike branches of an intractable and ferocious race.

The second conquest it was which hastened the downfall of Constantinople; and with the capture of that city, the relation of Mohammedanism to Christianity entered on its second phase. By his appearance among the group of European nations at the very moment when they were just awaking to consciousness of their nationality, the Turk, as representative of Islam, acquired a double character. He was still the enemy of the Faith, and so theoretically the foe of all; but he had become also, merely by location among them, a potent factor in every political combination, the possible ally of each power in its quarrels with any other. The new situation reversed the old influence. From henceforth, instead of promoting bigotry, the effect of Islam in the councils of the nations was to induce unscrupulousness and cold-blooded selfishness. The tradition that Christian nations, in spite of quarrels among themselves, should unite for defense or in aid of the oppressed against such foes as the Huns and Saracens and Tartan was set aside; and neither Protestant, Catholic nor Orthodox hesitated when it served their turn to join alliance with the Turk. In the sixteenth and seventeenth centuries France occasionally lent her countenance to the Sultan. In the eighteenth Russia was not ashamed to seek his aid. And it is unhappily within our own memory that, before Germany became his sworn

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brother, England gave him rather more than passive support. Yet all this time Christian peoples have been steadily suffering a persecution at the hands of the Turks that the determination of Europe could at any time have ended. And within the last century, when distance counted for less, the atrocities in the Balkan peninsula were practiced within sight and hearing, as it were, of the entire continent.

Now a group of nations cannot allow their policy, even along one line, to be swayed by coldly-calculated interest without suffering in their whole character, and one cause of the distrust and self-seeking which brought about the present war is to be sought in the unprincipled course of the European states in permitting Turkish misrule. At all events, it is hard to review the four centuries since the Turk entered Europe without recognizing how, first by his strength and then by his weakness, and always by his authority over extra-European Mohammedanism, he has exerted a pressure on European politics that steadily made for worldliness and unscrupulousness in international relations.

If the settlement after the war includes the restoration of Constantinople to what we call Christendom, a great incentive to intrigue and selfish ambition will be removed. That by no means implies, however, an end to the baleful influence of Islam in the new era, but simply marks its third stage. Of what this is likely to be, we have already indications, notably in England's course during the recent Tripolitan war. She was very conscious then of her position as a Mohammedan power; and, in defence of the aloofness which touched Italian feeling, urged that she could not express a sympathy likely to offend her millions of Mohammedan subjects in India. Now, the motive then openly acknowledged, must often previously, whether admitted or not, have entered into her foreign policy ever since she has ruled the Moslesm of India and Egypt. England, however, is by no means the only Mohammedan power in Europe.

THE CLERGY READING CIRCLES

The Reading Circles for Clergymen in this diocese met at the Church House on the 15th of May. The subject discussed was "Ordination to the Ministry" as treated by Bishop Gore in "Church and the Ministry," and Duchesne in "Origin

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of Christian Worship." The subject was opened and presented by the Rev. B. Sanderson.

The next meeting will be at the Church House on Monday, November 6th, at 3 P. M. Subject, "Early History of the Episcopate from the Beginning to the Council of Nice," to be opened by the Rev. Henry G. G. Vincent. All clergymen, though not members of the society, are invited to the meetings, and will find the free discussion of controverted subjects interesting and instructive.

J. DeWolf Perry, **Warden.**

"THE SEA IS HIS AND HE MADE IT"

By Miss Isabel Reynolds Krauth

For the past three years Calvary Church, Germantown, has given a seashore outing to the members of its Italian Sunday School. This has proved such a benefit and pleasure to the little ones that the question has arisen, Might it not be possible to include children from the several mission posts?

Since a larger number of children would make the expense for each child less, many individuals might feel glad to give a week of sea air and sunshine to a tired little boy or girl.

The plan so far is to take one hundred children, sixty from Calvary and forty from the other missions.

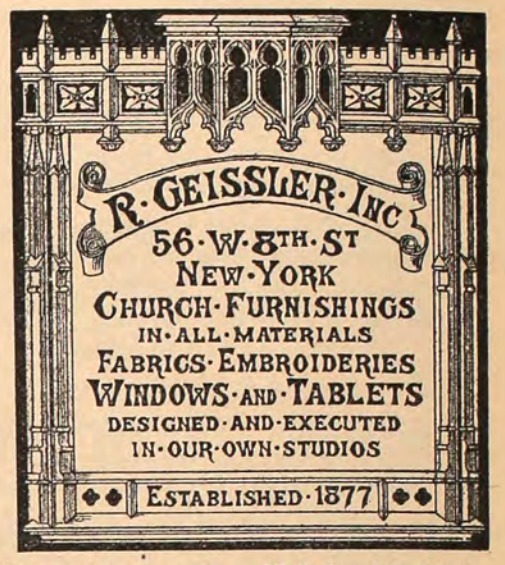
The cost, including house rent, carfare, board and housekeeper's wages would amount to seven hundred dollars, seven dollars a child.

Besides this, further donations of bedding, cots, night clothes and bathing suits would have to be solicited, but many people who cannot give money can give these.

So far those caring for the children have given their work voluntarily. This year the worker who has had charge of the Calvary children is also a visitor in the other missions, and would know personally many of the children brought to the cottage.

The aim has been to have as little institutional atmosphere about the cottage as possible.

Morning and evening prayer, regular meals, and the morning bed making and straightening up constitutes the routine enforced, but an effort is made to have each child feel that the success of the outing and our seashore "home" depends upon him doing his part to maintain order and happiness.



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"The sea is His, and He made it."

ISABEL REYNOLDS KRAUTH.

THE HOUSE OF PRAYER, BRANCHTOWN

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The fifty-fifth anniversary of the organization of this parish, corner Limekiln Pike and Spencer Street, was celebrated on the third Sunday after Easter and the two following evenings. Congregations which taxed the seating capacity of the church were present at all the Sunday services (three in all) as well as on Monday evening, while a large company of parishioners and friends filled the parish house to overflowing at the parish reception on Tuesday evening. Sunday morning there was Holy Communion with an historical address by Mr. Francis A. Lewis. In the afternoon a service in the interest of the Sunday-school work was held, the principal address being made by Mr. Charles D. Barney of Ogontz, for many years the efficient superintendent of the school. In the evening after Evensong the Rev. J. Thompson Cole of St. Paul's, Cheltenham, preached the sermon. Monday evening was "Diocesan Night," and in a service most carefully arranged the relations of the parish to the diocese and the Convocation and neighborhood were marked. The office was taken by the Rev. Gilbert Pember and brief addresses were made by the Rev. Dr. Upjohn, Dr. Washburn, Dr. Perry, Mr. Jansen and the Bishop of the diocese. Several of

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the neighboring clergy were present in the congregation.

The neighborhood of the House of Prayer is rapidly developing, and the parish under the administration of its present minister is showing a healthy growth. The publicity given to the parish through these observances is bound to help it.

Services were started at what is now the House of Prayer by the Rev. T. Gardiner Littell, then assistant minister of St. Michael's, Germantown. They were carried on for some time by the Rev. B. Wistar Morris (afterwards Bishop of Oregon, then assistant minister to Dr. Rodney at St. Luke's, Germantown), with the co-operation of Dr. Buchanan at the time rector of Trinity Church, Oxford. B. S. S.

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The Women's Directory, which was first started to do social work among unfortunate mothers, has recently issued a report which sets forth the following objects: "To prevent young women in trouble falling into crime. To provide conditions whereby applicants for temporary help may become honestly self-supporting. To investigate causes of desertion and neglect of paternal obligations, and prevent, if possible, the deserted being thrown on the public for support. To keep mother and child together. To utilize existing institutions and see that applicants do not suffer through the frequent inevitable delay of admission. To promote higher ideals of social purity in every phase of life." In this report Dr. Charlotte Abbey, the superintendent, states that there is evidence of a decrease in the numbers of such applicants (unfortunate mothers). She gives several reasons, among them the establishment of Social Service Departments in the hospitals and the interest of the Municipal Court in all moral delinquents.

Dr. Abbey continues: "The Directory feels that there is so much now being done in all our communities (especially in the Western States) in the way of moral education, physical hygiene and spiritual instruction of the young, that in due course of time we may expect higher standards or morality, and the consequent decrease in the social evil." This we consider a very valuable and important statement.

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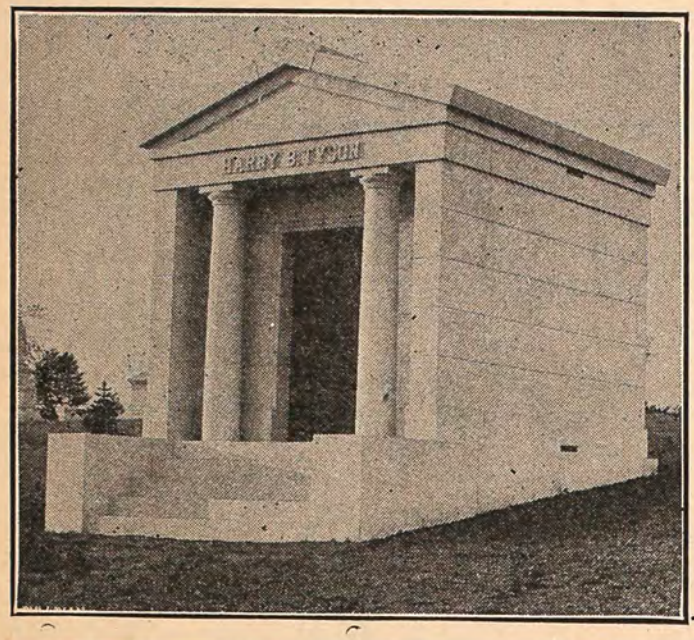

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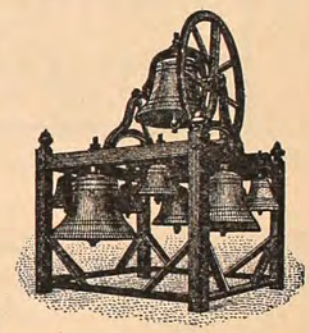

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